THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

The Test of Love.

(TO THE CHURCH.)

"Lovest thou me? Feed my sheep."

CHURCH! lovest thou thy LORD?
Then seek his straying sheep,
Then gather from thy richest hoard,
And rouse thee from thy sleep;
Nor rest till from this world of sin
The wanderers all are gather'd in—
To his one fold restored.

On prairies of the West,
Where sounds no note of prayer,
Where rise no hallow'd arks of rest—
His scatter'd lambs are there!
Send pastors to that distant land
To feed his flock with tender hand,
With ever-watchful care.

The red man claims thy aid
In forests dark and dim,
Where all his earthly prospects fade;
Yet JESUS died for him!
And JESUS bids thee seek and feed
The lambs for whom he deign'd to bleed,
In mortal guise array'd.

Far o'er the booming sea
A suppliant voice is heard;
The Ethiop waves his hand to thee,
And breathes one stirring word,
'My land is dark with mental night,
But thou art cheer'd by fadeless light;
Oh! bid it shine for me!'

From Grecia's land divine,
From classic grove and hill,
A cry sweeps o'er the foaming brine—
'We seek for wisdom still!'
Then light that heavenly flame once more,
Which dimly burn'd in days of yore,
In every holy shrine.

Amid the fanes of Fo,
That soil by myriads trod,
Some pant with fervent zeal to know,
The true and living GOD.
CHRIST's sheep are there, and would rejoice
To hear the gentle shepherd's voice
Resounding in their wo.

Oh, Church, awake! nor say
Thou lov'st thy LORD in vain,
But prove thy love, and watch and pray,
His blood-bought lambs to gain.
Thy banner on the field unfurl'd,
Erect in faith! *that field—the world,*
His lambs—all those astray. B. D. W.

Cambridge, Jan. 30, 1835.

THE CHURCHMAN.

From the Birmingham Catholic Magazine.

DR. LINGARD ON PROTESTANT ORDINATIONS.

(*Continued from page* 801.)

Now, to this mass of evidence from public records and private documents, from a contemporary act of parliament and a contemporary Catholic historian, what do your correspondents oppose? They talk of producing unimpeachable witnesses; men, who lived at the time, and who will depose that Parker's consecration never took place; that this was a matter of public notoriety; and that, though the new bishops were repeatedly challenged to the proof, not one of them was hardy enough to accept the challenge. But where, I ask, are these testimonies, these defiances, these challenges? They are no where. They never had existence, except in the imagination of writers, who having adopted the fable of the Nag's Head consecration, found themselves compelled to adopt other fables, in order to bolster up the first. I have travelled through the works of these pretended witnesses; through the "Confutation" and the "Detection of Harding;" the "Counterblast" and the "Promptuarium Catholicum" of Stapleton; the "Motives" of Bristow; and the history of Sanders; and I affirm, without the fear of contradiction from those who have done as much, that not one of these writers has ever alluded to the supposed consecration at the Nag's Head; that not one of them has ever denied the alleged consecration of Parker; and that not one of them has ever challenged his adversaries to the proof of that consecration. In fact, they scarcely deign to mention Parker; they make no distinction between him and his fellows; they rank him in the same state of proscription with the rest, and pronounce of the whole body, that they are not true bishops, either by the law of the Church, or by the law of the land; and, when the second half of the objection is done away by the remedial Act of the 8th of Elizabeth, they still adhere to the first, affirming, that the new prelates are but "Parliament and no Churche bishoppes, and so no Catholic bishoppes, as being ordered (ordained) in such manner and fasshion as no Catholic Churche ever used." (Counterblast preface.) If I am in error, nothing can be more easy than to expose that error.*

I shall not, therefore, inflict on your readers the penalty of wading through a long examination of the passages to which my opponents have appealed. It must be obvious to every one, that the use of the word "unconsecrated" is not equivalent to the denial of an invalid consecration; and that a call upon Jewel to show his right by "vocation and succession" to the bishopric of Salisbury, is not the same thing as a challenge to Parker to produce the record of his consecration at Lambeth. But there remain a few minor objections which I ought to notice; not that they are of any value in opposition to the testimony which I have adduced; but that by some, perhaps, they may be deemed unanswerable, if they are suffered to go unanswered. I must, therefore, solicit your indulgence for a few moments whilst I brush these cobwebs away.

1. It is objected that Stow and Holinshed make no mention of Parker's consecration — But why should they? They are not his biographers, but general historians. They make him Archbishop of Canterbury, and that was sufficient. Every one knew, that by law, he could not be the archbishop without consecration.

2. Stow and his copiers say, that the Catholic bishops were deprived in July. I answer, that several were deprived in July. But, if he meant to confine their deprivations to that month, he was in error. The deprivations spread over the four succeeding months, as is plain from indisputable documents. This I have shown to have been the case with respect to the Bishops of Durham, Bath, and Peterborough,

3. Holinshed, according to T. J. B. "furnishes us with an indisputable fact, the obvious conclusion from which is, that Parker must have passed for consecrated several weeks before December 17." (p. 645.) The passage in Holinshed is this, "Dr. Tunstall was committed to Matthew Parker, Bishop of Canterburie, who used him verie honourablie—but he, not long remaining under the ward of the said bishop, did shortly after the 18th of November, in the yeare 1559, depart this life at Lambeth. He was buried in the queer of the church at Lambeth, whose funerall sermon was doone by Alexander Nowell, then, *and now, in the yeare* 1596, deane of Poule's." (iv. 187.) Now, 1. This is not the testimony of Holinshed, but an interpolation made by Francis Thin, one of the continuators of Holinshed in 1586. 2. How does Thin's interpretation prove that Parker passed for a consecrated bishop? Was consecration necessary to constitute him a jailer? Or was there any thing extraordinary in Thin giving to Parker the title of bishop, which he had been accustomed to give him for the last six-and-twenty years? But, it is said, he must have obtained his temporalities, because Tunstall died at Lambeth. Could not the queen then have allowed the archbishop elect to reside at Lambeth, on account of his having no house of his own, without restoring his temporalities? The fact is, he had received neither consecration nor his temporalities two days before the death of Tunstall, as I have shown from the letter of Jewel, of November 16: nor did he receive his temporalities till March the 21st, 1560. (Rym. xi. 573.) "Wood," continues T. J. B., "feels the difficulty, and honestly acknowledges it:" (646:) that is to say, he doubts of the imprisonment of Tunstall, not of the non-consecration of Parker; but his commentator Baker, sets him right, by observing, that the "archbishop was in possession of Lambeth long before his consecration." Wood by Bliss, i. 306.

4. T. J. B. has adduced another proof that Parker passed for a consecrated bishop; because at the obsequies of the king of France, on September 9, he took precedence of Barlow, a consecrated bishop. (646.) I reply, that it was a Protestant ceremony, and that the three prelates were placed according to their rank in the Protestant Church. "Dr. Parker," says Holinshed, "Archbishop of Canterburie *elect*, Dr. Barlow, Bishop of Chichester, *elect*, and Dr. Scorie, Bishop of Hereford, *elect*, executing at the dirge —with doctor's hoods about their shoulders." (iv. 186.) They were, therefore, bishops elect, not bishops consecrated.

"Dr. Lingard," adds your correspondent, "to be consistent with himself, must say, that Barlow is called bishop elect, because he had not yet been put in possession of his temporalities, and the same will apply to Parker." No, Dr. Lingard would be very inconsistent with himself were he to say any such thing. He knows that, according to law, Barlow, though formally consecrated must remain bishop elect, till his election had been officially confirmed by the metropolitan, which could not be done till that metropolitan had been consecrated himself. As to their temporalities, I have already noticed the opinion of Parker, a pretty fair authority, that, according to the statute, he could not obtain them till after consecration: nor did he obtain them even at that time, but was compelled to wait till the commissioners, appointed by the crown, had inquired into the value of the bishopric, and had taken from it several manors, assigning, in their place, the annual income of certain rectories and vicarages.

5. T. J. B. has another argument in store, that a commission was issued to Parker, Grindal and Cox, by the titles of Matthew, Archbishop of Canterbury, Edmund, Bishop of London, and Richard, Bishop of Ely, on October 20, 1559. Hence, it appears, that they were at that time, consecrated bishops. (645.) Now it is true that there is such a commission of the date of October 20, but not of the date of 1559. It has no date of the year. By what mistake it has been intermixed among the letters patent of the first of Elizabeth, I know not; but it evidently belongs to the second. Such mistakes occur occasionally in Rymer.

6. Your correspondents repeatedly insist on the contemptuous notion which several of the reformers entertained of the rite of consecration. But that is nothing to the purpose. The law required consecration. It was at their option to refuse the mitre or to submit to the ceremony. Some did, in fact, refuse; the others submitted. None, unless they had been previously consecrated, could obtain the office without the rite.

Here I shall take my leave of the subject. Of the consecration of Parker I never entertained a doubt. The discussion, however, has led me to the discovery of additional proofs, and afforded me the opportunity of placing the whole argument before the eyes of your readers. It will be for them to judge. J. LINGARD.

* Manifestum est, says Tournely Hardingum, Stapletonum, Sanderum, alisosque Catholicos scriptores Anglos de sola dogmatis quæstione disputasse, non vero de quæstione facti, seu historia ordinationis Parkeri in hospitio, seu taberna, de qua prorsus siluerunt.—*Vournel* x. 30, *Tenet* 1790.

From Bishop Hall.

FOR EPISCOPACY AND LITURGY.

WE cannot be too wary of or too opposite to Popery and Anti-Christianism; but, let me admonish you, in the fear of GOD, to take heed, that we do not dilate the name and imputation of these too far.

For, I speak it with just sorrow and compassion, there are some well meaning and seduced souls, that are, by erroneous teachers, brought into the opinion, that the sacred form of the government of the Church, and the holy forms of the public devotions and prayers of the Church, and all the favorers of them, are worthy to be branded with the title of Popery and Anti-Christianism.

For the first, my heart bleeds in me to think that that calling which was instituted by the Apostles themselves, and hath ever since continued in the universal Church of CHRIST without interruption to this day, should now come under the name of Popery. I speak of the calling: if the persons of any in this station have been faulty, let them bear their own burden; but, that the calling itself should receive this construction in the opinion of well-minded and conscionable Christians, is justly most lamentable. I beseech you look back upon the histories of former times; look but upon your acts and monuments, and see whether any have been more expensive, either of their ink or their blood, against the tyranny of Popery and superstition, than the bishops of this Church of England; insomuch as the Rev. Dr. Du Moulin, in his public epistle, professes that the bishops of England were they, to whom this Church is beholden for the liberty and maintenance of the Protestant religion in this kingdom. And, in this present age, how many of us have written, and are content and ready to bleed, for the sincerity of the Gospel! If there be any, therefore, in this holy order, whose lips have hanged toward the onions, and garlic, and fleshpots of Egypt, let them undergo just censure; but let the calling, and the zealous and faithful managers of it be acquitted before GOD and men.

For the latter, I see, and mourn to see, that many good souls are brought into a dislike and detestation of the common prayers of the Church of England, as mere mass and popery. Wo is me, that error should prevail so far with good hearts! I beseech you, for GOD's sake, and your soul's sake, be rightly informed on this so material and important a point.

I see there is herein a double offence: one of them which dislike the prayers, because they are set forms; the other, that dislike them, because they are such set forms.

For the former: I beseech them to consider seriously, whether they ought to think themselves wiser and perfecter than all the Churches of GOD, that ever have been upon the earth. This I dare confidently say, that, since GOD had an established Church in the world, there were set forms of devotion. In the Jewish Church, before and since CHRIST; in the Christian Church, of all ages, and at this very day, all those varieties of Christians in the large circle of "Christianography," that have their set forms of prayers which they do and must use; and in the Reformed Churches, both of the Lutherans, and France, and Scotland; it is no otherwise; yea, Rev. Mr. Calvin himself, whose judgment had wont to sway with the forwardest Christians, writing to the Protector of England, anno 1548, hath these words: Quod ad formulam precum attinet et rituum ecclesiasticorum valdè probo, ut certa illa extet à quâ pastoribus discedere non liceat in functione suâ, &c. And adding three grave and solid reasons for it, concludes thus: "So then there ought to be a set form of catechism, a set form of administration of sacraments, and of public prayers." And, why will we cast off the judgment both of him and all the divines of the whole Christian world, till Barrow and Browne, in our age and remembrance, contradicted it; and run after a conceit that never had any being in the world, till within our own memory?

For the latter: there are those who could allow some form of set prayers, but dislike this of ours, as savoring of the pope and the mass, whence they say it is derived. Now I beseech you, brethren, as you would avoid the danger of that wo of calling good evil and evil good, inform yourselves thoroughly of the true state of this business. Know, therefore, that the whole Church of GOD, both eastern and western, as it was divided,—both the Greek and Latin Church, under which this island was wont to be ranged,—had their forms of prayer from the beginning; which were then holy and heavenly, compiled by the holy fathers of those first times. Afterward the abuses and errors of Popery came in by degrees; as transubstantiation, sacrifice of the mass, prayers for the dead, prayers to saints; these poisoned the Church, and vitiated these holy forms while they continued; but when reformation came in, divers worthy Protestant divines, whereof some were noble martyrs for religion, were appointed to revise that form of service, to purge out all that popish leaven that had soured them, to restore them to their former purity; leaving nothing in that book but that which they found consonant to godliness and pure religion.

If any man will now say, that our Prayer-book is taken out of the mass, let him know rather, that the mass was cast out of our Prayer-book, into which it was injuriously and impiously intruded; the good of those prayers are ours, in the right of Christians; the evil that was in them let them take as their own. And, if it should have been as they imagine, let them know that we have departed from the Church of Rome but in those things, wherein they have departed from CHRIST; what good thing they have is ours still; that Scripture which they have, that creed which they profess, is ours; neither will we part with it, for their abuse. If a piece of gold be offered us, will we not take it, because it was taken out of the channel? If the Devil have given a confession of CHRIST, and said, I know who thou art, even JESUS, the Son of the living GOD; shall not I make this confession, because it came out of the devil's mouth? Alas! we shall be herein very injurious, both to ourselves and to GOD, whose every holy truth is.

This, then, is the form which hath been compiled by learned and holy divines, by blessed martyrs themselves; who used it comfortably, and blessed GOD for it. But, if the quicker eyes of later times have found any thing which displeases them in the phrases and manners of expression, or in some rites prescribed in it, let them, in GOD's name, await the reforming sentence of that public authority, whereby it was framed and enacted; and let not private persons presume to put their hands to the work, which would introduce nothing but palpable confusion. Let all things be done decently and in order.

Shortly, my brethren, let us hate Popery to the death; but let us not involve within that odious name those holy forms both of administration and devotion, which are both pleasing unto GOD, and agreeable to all Christianity and godliness.

From Miller's Lectures on the Philosophy of History.

THE TRANSFERENCE OF INFALLIBILITY FROM THE POPE TO GENERAL COUNCILS.

THE necessity of a reformation was at length very generally felt even by those who were not at all disposed to detach themselves from the Church of Rome, and various efforts were exerted for the purpose; but the result was such as proved the necessity of some important change of the ecclesiastical constitution of Europe. When the papal schism had outraged the religious feeling of every serious mind, a council was convened first at Pisa, and afterward at Constance, to remedy the alarming disorder of the hierarchy. The latter of these assemblies, which met in the year 1414, adopted very decisive measures, according to the light which it possessed; it struck deadly blows at the supreme dominion of the papacy, but nothing was done for the general amendment of the Church. Constituted on a more democratical plan than had been observed for ages in ecclesiastical councils, this assembly proclaimed that by divine right it possessed an authority in matters of faith, and in the reformation of the Church, to which even the Pontiff was obliged to submit, thus denying to him his infallibility and supreme dominion, which were thenceforward to be exercised by councils convened at stated times. This formidable assault was however eluded without much difficulty, as it was easy for the papal party to avail themselves of the jealousies of the various nations, of which the Council was composed; and though the Council of Basle, assembled in the year 1433, proceeded in the spirit of that of Constance to abolish various abuses of the papal authority, yet having been induced by the resistance of the Pontiff to depose him from his dignity, and to renew the schism by the election of another person to the papacy, it lost the support of the princes of Europe, and frustrated the project of imposing permanent limitations on the papal power by councils periodically convened.

These councils have indeed left the world no reason for regretting the failure of such a plan. The abuses of the papal supremacy might perhaps have been reduced, or even suppressed, but the principles of spiritual dominion would but have been transferred from an ecclesiastical sovereign to an ecclesiastical assembly, and no corruption of faith or worship would have been purified, no encroachment of clerical domination would have been restrained. The Council of Constance has even rendered itself for ever infamous by solemnly recognising the abominable principle, that no faith should be observed with Huss, by natural, divine, or human law, to the prejudice of the Catholic religion; a memorable example and demonstration of the utter insufficiency of the Church of Rome to effect its own reformation. Governments as well as councils have resisted the usurpations of the papacy, and the domestic usurpations of the clergy have also in some countries of the Romish Church been moderated to a degree not incompatible with the good order of the state; but the subjugation of the human mind in all its spiritual interests was of the essence of that Church, and accordingly to maintain it persecution was deemed a sacred duty, and fidelity pronounced to be a crime. Nor was this odious principle avowed only by a council, and on this one solitary occasion, but* had before been substantially established in the Decretals, the code of the papal dominion, and it had been expressly announced by a pontiff.

* It was established in the Decretals that an oath disadvantageous to the Church is not binding. Urban VI. advanced to the papacy in the year 1378, issued the following solemn and general declaration against keeping faith with heretics: Attendentes quod hujusmodi confœderationes, colligationes, et ligæ seu conventiones, factæ cum hujusmodi cum hæreticis seu schismatici, postquam tales effecti erant, sunt temerariæ, illicitæ, et *ipso jure nullæ*, (etsi forte ante ipsorum lapsum in schisma, seu hæresim, initæ, seu factæ fuissent,) etiam si forent juramento vel fide data firmatæ, aut confirmatione apostolica, vel quâcumque firmitate aliâ roboratæ, postquam tales ut præmittitur, sunt effecti.—*Rymer* t. vii. pp. 352, 353.

From the Mother's Magazine.

ESSAYS ON HOME INSTRUCTION. NO. I.

There are *great*, though I think *not insuperable* difficulties in the way of a mother's educating her own children, but it is a plan so evidently pointed out by GOD himself, that it should not be hastily relinquished. The influence of a mother over the affections of her child, during the years of infancy, enables her not only to cultivate its *mind*, but to produce in its *heart* those impressions which it will never lose in after intercourse with the world; and which, through the influence of the Holy Spirit, she may firmly believe will enable it to overcome the various temptations by which it may be assailed. — *Aids to Mental Development.*

Let not mothers fancy that they have not *time* for educating their daughters. In the gayest and busiest life, some portion can be at command; and in the disposition of time, can *any* claim be *more imperative?* * * * * * A mother best knows the *powers* of her children, and can adapt her demands upon their attention *accordingly*, and her *love* will teach her modes of instruction unknown in schools. — *Thoughts on Domestic Education, by a Mother.*

I MAY be mistaken, I trust I *am*, but I feel that the subject of Home Instruction is one not sufficiently meditated upon by Christian mothers of the present day; at all events, it is but *rarely practised*. I would shrink from discussing the question, were I not sustained in my own ideas of it, by so many able advocates of the cause of education. May I mention the illustrious names of Babington, Gisborne, Fenelon, Hannah More, J. A. James, Mrs. Taylor of Ongar, Buckminster, Madam Campan, Burgh, Miss C. Fry, and the authors of the works from which I have taken my text? I should fear to advance a theory which is rarely illustrated by practice, were I not sanctioned by so many wise and experienced persons. To this subject I now solicit the attention of Christian mothers.

Children are for the most part confided to the care of comparative strangers for the *greater* part of the day; *some* are even entirely removed from the parental roof and the parental eye, confided to those who do not love them: how *can* they love new scholars, whom in a short time they may part from, never to meet again? They do not know the *characters* of the children, for the children are always under restraint in their presence. I wish not to be misunderstood; I consider good schools as excellent auxiliaries to education, in those cases where circumstances do *not* permit their mother to be instructress also; such, for instance, as ill-health, a numerous family of very *young* children, or where the mother is herself ignorant and uneducated. But where these objections do not occur, why do not *mothers themselves* cultivate their young "olive plants;" *themselves* polish those priceless gems, which will form the most brilliant jewels that will sparkle in those eternal diadems of glory that may one day bind their brows? I will briefly state what appears to me the most obvious disadvantages arising from the common plan of having children educated in common schools. I speak of *girls* more particularly. Few mothers are capable of instructing their *sons*, excepting for the *earlier* parts of their lives; therefore I address mothers respecting the education of children of both sexes in extreme youth, and the entire education of their daughters. Mothers *may* solicit aids and assistants, if needful, but *they*, most assuredly, should be the *chief governesses* of their daughters. The most obvious disadvantages of a school education are these:

In most schools the teachers do not even pretend to any thing more than "merely insuring the getting of lessons, and the maintenance of subordination." The heart and its affections are uncontrolled, unregulated. The Scriptures are rarely made the subject of study, investigation, or research—still more rarely of practical application; while profane history, and its fanciful, poetical mythology, is *deeply impressed* upon the memory, and gives its own coloring to the young imagination. What knowledge is acquired, is frequently purely superficial, just sufficient to attract and dazzle, without any *depth* or *reflection*. Too often, girlish friendships are formed, which bias the whole future life, estranging the affections of the timid and inexperienced from their fond mother, leading them to view her who should be their dearest friend, confidant, and counsellor, as a restraint upon their actions and feelings. I do not say the governess is to be blamed for this. As Caroline Fry, in her "Listener," *justly* observes: "She cannot assume a *mother's* duties or affect her cares, though she may, and often does, most conscientiously fulfil her own; that is, she does what she engages to do—the best a *stranger* can do for a stranger's children." Can she know a child's character as intimately and thoroughly as the mother, who has cherished it in infancy, and watched every budding thought, hailed every blossoming virtue, and crushed every embryo vice? Can she feel a mother's strong absorbing love, her heavy responsibility, her prayerful anxiety, for twenty, thirty, or forty, who are constantly entering and leaving her seminary, scarcely more stationary than the beautiful, revolving colors of the kaleidescope? Can she *love* these, can she even pay them the same *attention* that a *mother* will pay to the *few* dearest and nearest to her heart? Oh, no! it is impossible.

I shall now proceed to the consideration of the excuses usually urged by mothers for neglecting to perform this solemn duty, and I will endeavor to examine them carefully and impartially. But I beseech you, dear Christian mothers, do not offer any excuses that you cannot, justifiably and with clear consciences, urge at the bar of GOD on the judgment day! The most common excuse usually urged is want of *time*: this, at first view, appears a very *plausible* one. Mothers in this country, with but rare exceptions, are their own housekeepers, frequently their own seamstresses: these avocations, of course, require their time and attention. But if these duties do not occupy the *greater* portion of their time, there is still *some* to spare for the greatest work we mothers have to do upon earth, viz. to bring up our little ones "in the nurture and admonition of the LORD." If, however, in order properly to attend to the *temporal* wants of the family, this portion of her duty *so far* encroaches upon the mother's time, that she cannot attend to the spiritual, moral and intellectual cultivation of her offspring, I would respectfully suggest the following question. Would it not be *better*, if circumstances possibly will admit of it, to hire a seamstress, or even an additional servant, and thus give the mother *leisure* to attend to her children's education? Thus would the Christian mother have opportunity to give "line upon line, and precept upon precept, here a little and there a little;" to pour out to their thirsty souls the waters of knowledge, and the dews of Gospel truth, like a fertilizing stream, which brings forth fruits and foliage in rich abundance. Thus could she gather them "as a hen gathereth her chickens under her wing," close under her maternal guidance and protection, shielding them from protection and danger, and leading them in the "ways of peace and blessedness."

I beg permission earnestly to press this subject upon the attention of *mothers*. Do, I beseech you, attend *personally* to the education of your children. Draw out their young minds by conversation. Lead them to *think* for themselves, and to reflect deeply upon every thing you teach, but most particularly upon the Scriptures, and upon the Christian plan of salvation. Try to make the Bible interesting to your children, by explaining it thoroughly to them, and practically applying it to their hearts. If you are not able to do this now, pray fervently for light and strength from above, to enable you to do so, and study all the best Scripture helps you can obtain, with attention and industry.

In teaching reading, spelling, arithmetic, geography, grammar, botany, history and philosophy, in *every* branch of education, always keep religion constantly in view; let it never be lost sight of for a moment; let this be the *primary* object, the chief *end* of your instructions. Oh! how many golden opportunities does a mother enjoy for filling her children's minds with knowledge of the right sort, for cultivating the heart's best affections, for correcting the temper, for eradicating those weeds which our naturally corrupt hearts generate with such frightful fertility, and for sowing that good seed which will bring a hundred fold, even in this life, and may be the means of their eternal salvation! I do not ask *can* but *will* indifferent teachers do this? *Can* they have such oppportunity? and if they *have*, which is questionable, can they so strongly possess the affections of their pupils? Love is a powerful and important assistant both to the teacher and to the taught.

Mothers! do not dismiss this subject hastily from your thoughts! It is one that demands deep reflection, and mature and prayerful consideration. Remember that your children are *immortal* beings, and that you are responsible for their religious instruction. You cannot expect that the children whom you neglect for trivial reasons, whose reflections you do not assiduously cultivate, will "hereafter arise, and call you blessed." I entreat you, do not dismiss this subject without prayer and reflection. Beware how you lightly transfer the instruction of your children to a stranger! Examine well your own hearts, and see that your reasons are approved by your consciences—but think deeply before you decide. It is an important question.

ZILLAH.

COMMUNICATIONS.

For the Churchman.

NOVA ANGLICANA.

THREE INTERPRETATIONS.

THE interpretations offered in this paper, all relate to matters which have been litigated, and two of them very extensively. They are not offered either to answer or invite controversy. A period of quiet respecting them has been selected, with the hope that the views of the writer may be received, as he firmly trusts they are given, without prejudice.

1. The first refers to the rubric at the close of our book of hymns, requiring that a portion or portions of the metre psalms be always sung, on all occasions when a hymn is used. It is said there is no proof that this rubric was passed by both houses of our General Convention. I once talked with a most sensible lawyer about the subject, and he speedily proved to me, that it is not of the *least* consequence whether it were or not. He inquired whether the volume of psalms and hymns had not undergone a review since the first passage, or pretended passage of the rubric under consideration. Certainly, I told him, there had been such a review; that in 1826 the volume of hymns was much altered and enlarged. The volume so altered and enlarged passed both houses? Undoubtedly. With the rubric in question in it? Undoubtedly. Then, said he, be the origin of the rubric what it might, it is *now* the law of your Church, beyond all dispute, and any court of justice would decide it to be such. To illustrate, said he, suppose the statutes of this Commonwealth to be intrusted to a committee for revisal. The committee remodel and report. The *reported statutes*, and no others, if passed, are the laws of the commonwealth; let the rise, progress and changes of them previous to that report, have been with or without authority:—in a word, let them have been produced by any causes whatever. So, I

care not where your rubric originally came from, if at the last revision of your Prayer-book, it was adopted by your Convention, it is a law of your Church, and as much its law as the most undoubted of its fellows. This, Mr. Editor, is the opinion of as cool, unbiassed and sagacious a mind, as will be found at perhaps any bar in the country.

2. The rubric concerning the ante-communion service.

My own opinion formerly was, that this rubric did not make the use of that service imperative, and I wrote a long essay in support of this opinion. When I had had it by me a good while, I read it to a friend and a lawyer, consulting such a one for the same reason that I went to a lawyer before, because a rubric is a *statute*, and the proper interpretation of it comes appropriately and strictly within the province of the legal profession. He heard me patiently, and was pleased to say the arguments were plausible, but observed, that a single question, which might be one of the first asked if the rubric were called up for interpretation in a court of law, would settle the whole matter. This question, which he put to me, was, how was this rubric interpreted, *when first promulgated*,—was it interpreted *for* or *against* the use of the ante-communion service? For it, was the answer which history compelled me to give. The Church of England has always used it, and uses it invariably to this day. Then, said he, a court would decide forthwith, that it was the intention of the framers of that rubric to have had the service used; for, said he, our maxim is, "*interpretatio contemporanea fortissima est.*" The decision coming from a layman, who had no ecclesiastical bias to sway him one way or the other changed my opinions immediately; let me beg leave, however, to say, not my practice; the ante-communion service is so agreeable to me, that if there must be a curtailment, it would be preferable to have it touch elsewhere. Besides, I have long seen and felt the beneficial influence of the regular, and solemn, and (as the word is used in our ordinal) "diligent," enunciation of the divine law. The importance of a knowledge of the law is not acknowledged or appreciated, as it should be. The Law *must* precede for the Gospel to be intelligible; it is our "school-master" to bring us to Christ. He who has been slain by it will seek the life which Christianity offers, *but never before*. Our old divines understood this, and they preached the Law, (as the introduction to the Gospel; as the only effectual way of making the sinner feel his utter helplessness and destitution, and thus "shutting him up to the faith,") more than is the fashion now. They not only preached it themselves, but made the service preach it. I reverence their example; and no consideration would induce me to forego such a helpmeet to evangelical preaching, as the solemn, habitual declaration of that law which is "holy, just and true."

3. My third interpretation respects such points as that which was warmly debated in the Convention of Massachusetts in 1832.

It is hoped such a matter can be touched at this late day, without finding sensitiveness so keen, as to defy the healing influence of years. It is alluded to neither to gratify nor wound any man, but simply, because a most serious constitutional interpretation is involved in it, which at some future time, may agitate a more important body. The Convention of Massachusetts had elected delegates to the General Convention, in a mode contrary to *the letter* of its constitution. The elections were objected to. It was replied, that these elections were agreeable *to usage*, and that usage determined the interpretation of law, and, furthermore, it was argued that if *one vote* of the Convention was to be nullified, *all* its votes must be, as they had been taken the same way. I was not present when this matter was debated, being absent in quest of health. On my return home, I carried the questions and replies to one of the first jurists of the land, and without a word about private impressions, which I had, perhaps, no right to form, not having heard the case argued, simply asked his opinion. It was this. Usage determines an interpretation, when the language to be interpreted is *vague* or *dubious*. Here, he said, our constitution was perfectly clear, and the votes were unquestionably illegal, and might be disputed. In respect to the second argument, he said, it was a complete mistake. An illegal step was not *void* but *voidable*. If the delegates were elected illegally, if the entire business of the Convention were done illegally, then what was done illegally might be objected to, and if the Convention chose, be revoked. Till what was illegal was revoked it was valid; it was not *void* but simply *voidable*. If a part, or the whole of the acts of any legislative body, were unconstitutional, it was in the power of that body to declare that part, or the whole, or as much of the whole as they chose, *void*, and then to retrace their steps. For example, said he, a town elects a town clerk, but not in the mode prescribed by law. Is he therefore not the town clerk? By no means. If the town discover their error, and choose to pronounce his election void, they may; if they choose to retain him, very well, his acts will be valid. Of course, if there were authorities *above* this town, to correct its acts, that would alter the case, and so with the legislature; but with any body, which is supreme, for any given purpose, an illegal act within the scope of that purpose, was *voidable* and not *void*.

If these observations are clear enough, it will be readily seen, that as the Convention of Massachusetts chose not to revoke its elections, those elections were valid; but that had it revoked them, it would have proceeded in a way which the highest judicial authorities of the country would have sanctioned, and that the revoking of its elections would not have affected in the least degree, the legality of any other of its acts.

January 25, 1835.

For the Churchman.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

I have just risen from the perusal of the Missionary Herald for this month, a publication as is well known, of the Board of Foreign Missions in this country,—would it were in the hands of every Churchman. It contains an abstract of the report of the proceedings of that Society for the last year; with some suggestions as to its future operations, and many wise and pious reflections. While I bless God, as I do with my whole heart, for the splendid success with which he has been pleased to crown the efforts of the managers of that Society, to spread the glorious Gospel among heathen nations; and while admiring, as I do, the piety, wisdom, zeal and efficiency evinced by them, I am unavoidably constrained to make a painful comparison between their management and that of our own institution, and to cry out. "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night" for our delinquency.

Why is it, Mr. Editor, that we are doing so, little? Why that we are so far behind our brethren of other communions in this glorious enterprise? May I suggest a reason—I do it with reluctance, with sorrow, with due deference: is not the fault with our agents,—the Society named at the head of this communication, and not with the Church at large? Either that Society is so unhappily constituted that it cannot do any thing effectually, or so indifferently conducted, that the powers it does possess are not fairly called into action. I fear that both may be the case, but chiefly the latter, as I could give much proof, were it now advisable. Some, however, I must produce.

First, then, there is no one of the Society, apparently, responsible to originate measures for its adoption. At the last annual meeting of the Directors, after a year of unexampled success in the collection of funds—when the Church had begun to pour her treasures into the lap of the Society, and the managers had assembled to hear the report of their Executive Committee, on whom the business of the Society devolved,—when the inquiry was made, What have you to propose as the operations of the Society for the ensuing year?—will you believe it, Mr. Editor, the reply was, Nothing—*we have thought of nothing*.

A measure calculated to put life and energy into the body having been suggested, and carried by a small majority, because of some groundless and idle jealousies, was reconsidered, and abandoned.

A mission to China, proposed by some of the members who had come from a distance was, as it were, forced on the adoption of the Society, and left in good faith, to be prosecuted with ardor and fidelity, and what has become of it? who has been called upon to give it support?

What has become of our long expected, long desired mission to Africa?

Who ever sees or hears of an agent of our Society among our Parishes, or in our Dioceses; to awaken, and encourage a missionary spirit in our hearts?

I aver, without a fear of contradiction, that such a spirit does exist extensively among us; and that it is only because it is not properly and suitably called forth, that we are pained by not seeing its fruits. We have no more right to expect that the dark places of the earth at home or abroad, can be enlightened by the rays of divine truth, unless that truth be presented to them, than to suppose the Church will display her energies in the missionary cause, without the application of efficient means to call them forth. Why have we churches, and ministers, and Sabbaths, but as means, to an end? Why is the Society to which I have first referred, under God, so successful, but because it is alive, and bold, and active?

The fact, that last year, with but little effort, the Church furnished $26,000 for this great work, is abundant proof to my mind, that with suitable conduct and effort on the part of her agents, she would have contributed double the amount the present, or following year—but alas! we are moving backward.

I have two objects in view in this communication: one, an endeavor to relieve the Church from the odium resting upon her for doing so little; though blameable to some extent no doubt: the other to warn our Society, that there is a spirit stirring that will not be satisfied with our snail-pace progress much longer.

There are many, I fain would believe their number is great among us, who feel that they must engage *heartily* in this enterprise, at home or abroad (our Master knows no distinction)—must carry the Gospel wherever wanted, to the extent of our ability—and do our work thoroughly,—heartily,—not in pretence, or coldly; but like men believing that eternal interests are involved.

Rely on it therefore, Sir, one of these things must take place, at the next annual meeting of our Society. It must be invigorated with fresh and hearty zeal, activity and energy, or a new and independent society be established—or our pious members will carry their offerings to the institutions of other communions, however reluctantly, that "Christ may be preached," their hearts rejoiced, and their responsibility acquitted.

Luther.

For the Churchman.

HINTS FOR STUDENTS IN THEOLOGY.

The following letter was addressed by a clergyman of our Church, to a student of the Theological Seminary, who has offered it for insertion in the Churchman.

Dear Sir,—Several reasons have delayed answering your kind letter, but I believe the principal one has been negligence; for althoug[illegible] have considerable to do, I could alw[illegible]ys find time in the twenty-four hours to [illegible] answer the letter of a friend. The improv[illegible]ement to be made of this preaching is to ad[illegible]vise you never to procrastinate; never [illegible]ut off doing the thing to be done to anoth[illegible] time, for there is none other so good as the present; and if God in his goodness spare you, and by his grace lead you to the accomplishment of the sacred purposes you have in view. Never put off preparation for the pulpit until a late day. If I should ever hear you say on Saturday morning that you had to write a sermon for Sunday, it would make me sad; for Saturday is the time for refreshing the body and soul by leisure, meditation and prayer; that the whole man may come to the sanctuary in his fullest vigor.

Yes, my dear Sir, you have fine advantages in the Seminary, and I know that you and ——— will both of you improve them; but let an old soldier give you a word of advice. In pursuing your studies, keep in mind as much as possible the sacred office, and its duties, and responsibilities, to which you are advancing. To this end, read over occasionally the ordination office; and if in doing it your heart should cry out, "Who is sufficient for these things?" remember that you are the child of God—that he loves his children, and will make them strong by his own might. Consecrate yourself wholly to him, and then greater will be he that is in you than he that is in the world. Read the Scriptures much; constantly and habitually; know them well; for after all, they are almost the only text book of a clergyman. In order to read and meditate them to advantage, take them in hand as a letter from your Father to make you wise unto salvation; as containing that message which, as the ambassador of Heaven, you are to deliver to immortal souls; and in order to this fix it in your mind and heart; let it be a part of yourself that you read and meditate in the immediate presence of the great bruised Head of the Church, that he is in you enlightening your understanding, elevating and sanctifying your affections, and strengthening you in holy principles and motives; and thus never distrust his succor, support, and guidance. Nothing gives such a lovely feature to the clerical character as the conviction of the Divine presence and goodness constantly resting upon the soul; for it imparts a holy cheerfulness, chastises the whole man for any thing like levity, inspires him with an unbending fortitude, (very necessary in the clerical office,) and enables him to go from the marriage festivity to the chamber of his languishing friend, and even to the solemnities of the grave without any great change of feeling; a sense pervading the mind that all things are passing under the providence of God. I need not impress upon you the necessity of praying without ceasing, i. e. always and habitually carrying in your heart and mind the spirit of prayer; so that the succeeding wants of the day may lead you to confess, to beg, or thank God, according to their nature. This temper of prayer, my friend, is a great good thing, and consists in the habit of carrying to our Father by ejaculatory prayer and praise the affairs that occur in the ordinary routine of life. Be not discouraged, because you sometimes have to wrestle in prayer without any positive enjoyment. The natural sun is sometimes clouded, and why may not the rays of the Sun of righteousness be sometimes partially withdrawn, to teach us what we are, and our entire dependence upon the bounty of Providence and grace.

For the Churchman.

Theological Seminary, New-York, Feb. 4, 1835.

Mr. Editor,—The following letter, addressed to our Missionary Association, is interesting, not more for the valuable donation which accompanied it, than as adding one to the many indications in the Church, of a growing interest for the Missionary cause, and a new instance of the watchful benevolence of its respected author.

In the hope that its publication may not be unprofitable, the Association have directed me to forward it to the Churchman, together with the accompanying resolutions.

Yours respectfully, &c.,

Alexander H. Vinton,

President Missionary Association.

New-York, January 25, 1835.
Anniversary of the Conversion of St. Paul.

To the Missionary Society of the General Protestant Episcopal Theological Seminary.

Gentlemen,—Approving of the laudable and highly important objects of your Association, it has occurred to me that an appropriate library, however humble the foundation, would tend to facilitate and promote those objects. Toward which purpose permit me to offer the small number of books enumerated in the catalogue.

Accept my best wishes for the success of your Missionary Society, and my fervent prayer that "the glory of the Lord be revealed and all flesh see it together," that the name of Jesus may be known and loved and rejoiced in wherever there is a human creature to hear the glad tidings of his grace.

John Pintard,

A conscientious friend to Missions, Domestic and Foreign.

At a regular meeting of the Missionary Association of the General Theological Seminary, it was unanimously

Resolved, That the thanks of this Association be presented, through our presiding officer, to John Pintard, Esq., for his valuable donation to the library of the Association.

Resolved, That the letter of Mr. Pintard, with the proceedings of this meeting, be published in the Churchman.

Copied from the records.

Alexander H. Vinton, *Pres.*

Jacob L. Clark, *Sec.*

THE CHURCHMAN.

SATURDAY, FEBRUARY 7, 1835.

WASHINGTON COLLEGE.

We give to-day a part of President Wheaton's pamphlet respecting the studies and discipline of Washington College, and earnestly recommend it to the attention of our readers, especially of that portion of them who destine their sons for a collegiate education. It is most desirable that Episcopalians should give their own institutions a cordial and decided preference when they offer advantages equal to those which are under the influence of other denominations. This is a natural and commendable feeling, and one which we hope will be increasingly prevalent. The governors of our literary institutions are under the most solemn obligations to cherish and repay this confidence, and it is matter of sincere rejoicing to witness the ardor and devotedness with which Dr. Wheaton is endeavoring to promote the interests of the important institution over which he has been calle[illegible] side. And again, we repe[illegible] to pre[illegible] the conviction that the zeal and ene[illegible]gy which he testifies, backed by the [illegible] learning and labors of his coadjutors, will raise the college to a high eminence, and render it, we sincerely hope, the resort of youth from every portion of our communion. The testimonials which we have of the present condition of the college, the judicious course of studies prescribed, and the unquestioned competency of its professors, and their ardent attachment to the interests of the institution, all afford a guarantee of faithful and liberal instruction.

We have received several communications in reference to the college, which are valuable, as indications of the zeal with which the friends of this institution cherish its interests, but which, at the same time, we cannot deem it either necessary or expedient to publish. The friends of the college have a right to look for the friendly co-operation of their brethren, and it shall be our aim, to the extent of our humble ability, to cheer them on in their labors for the common good of our Church and country, and encourage the same spirit in others.

From one of the articles to which we have referred we make a brief extract, the spirit of which is equally creditable to the writer and his Alma Mater.

"I know Washington College well, and I know it is worthy of your confidence, and that of every Episcopalian. With perfect liberty of choice among them all, I preferred this to institutions older and more known. I have never regretted that preference. By it I have lost nothing, and gained much. While I have sacrificed no advantages, I feel also that I have done my duty to the Church by doing something to support her institutions. And is not this better than the selfish principle on which too many in our pale are acting? Surely, wherever there is a collective body, there must be public spirit, or that body cannot live. If men will only look to themselves and not to the whole, can they wonder if the whole does not flourish? But now, the discipline of the college is still more perfect, its standard for admission higher, its instruction more thorough."

To this we take leave to add an extract from a private letter from one who has been long known to the public as an ardent friend of the institution, and whose feelings lead him to identify himself with its interests. Animadverting on some remarks which had appeared in the Churchman, he says:

"As to the *complaints* of your correspondent, that we are not patronized as we think we ought to be, I was sorry to see them. *I detest appeals to public sympathy*, and rarely indulge in the language of complaint. I would rather command respect than invoke compassion, which I would not receive if offered. We do not want the *sympathy* of the public, nor of Churchmen; we only want their friendly aid in doing something good for the Church. In fine, we neither wish to see the college praised, nor put on its defence. What is good in it, for the Church's sake, ought to be known: what is less perfect will be remedied as fast as public confidence can supply us with the means. An utter aversion to *puffing* has perhaps driven us into error on the other side; but if there must be error, let it be on that side."

The greatest benefactors of our country, and the most efficient friends of the Church are those who, possessed of the rare and peculiar qualifications for the task, labor to unfold the energies of the young, and direct them to the promotion of "good will among men, peace on earth," and as a necessary consequence, "glory to God." Such men are the angels of benevolence, nor can we find language too strong to express our reprobation of any who would wittingly throw a straw in their way, or refuse to aid and animate them in their arduous career.

MISSIONARY.

It is enough to bring the blush of shame on many of our opulent citizens to read the following letter addressed by one of our diocesan missionaries to the Treasurer of our Education and Missionary Society. Read the letter; look at the matter in any light you please, and say, if you be a man of wealth, while others, with a total oblivion of self, are spending all the thoughts and energies of their soul in the cause of benevolence, how can you, with a heart of ice, behold your fellow-creatures sinking into infidelity, vice and ignorance, and yet remain absorbed in your selfish schemes, like the grovelling worm which lives only to spin the thread in which it may involve itself and die. "The mind is the standard of the man," and judged by this standard—the only one worth the consideration of an immortal being—this missionary is probably far your superior. He foregoes enjoyments, of which you are incapable. He renounces all the avenues which would conduct him, as they do others of inferior talents, to wealth and honors. Why? In order that he may follow the impulse of benevolence: in order that he may teach the ignorant, comfort the sick, exalt the standard of morals, purify the sphere which he fills with spiritual influences, and lead forward immortal minds in the knowledge of truth, and in the exercise of goodness to the fruition of endless bliss. His case is one, in which it is hardly possible to insinuate a suspicion of selfishness. His life is one of continued labor and self-sacrifice. Yet he looks on you with no evil eye. He does not ask you to renounce the world to any thing like the same extent with himself. He does not ask you to bestow a thought on his privations. He bids you only turn your eye on the moral wastes which he is laboring to cultivate, and seeks to awaken your sympathies in behalf of the spiritually destitute. And you continue insatiate as the grave, which devours its millions at a meal, nor suffers aught which it has once entombed to escape from its grasp, and gladden the abodes of the living.

To talk to such persons we know is useless, but it will not be without its use to hold up such examples for reprobation. Happily, there are others who employ their great means for g[illegible] ends. These use the talents intrus[illegible] great as those "who shall give [illegible] account." To many such our Missio[illegible]nary Society is indebted, and it must c[illegible]eer them and provoke them still further to good works to see the manner in which their benefactions are received, and the exertions which are now making even in our poorest parishes to express a sense of their value. Two instances in point occur in the acknowledgments for to-day; the collection to which Mr. Brown refers, and that in the Church of Elmira. These are large contributions for such churches. May the spirit increase, and may we all emulate one another in works and labors of love!

To the Editor of the Churchman.

Dear Sir,—From the many letters that I am almost daily receiving from the Missionaries of the Church in this Diocese, I feel it my duty to annex an extract of one recently received by me from a faithful ardent Missionary, living at an important station, upward of two hundred miles west of Albany. Surely the holy cause of missions cannot want for funds, when we have such men laboring in its behalf.

Respectfully, your Obedient,

Benjamin M. Brown,

Treasurer of the N. Y. P. E. Education and Missionary Society.

EXTRACT.

"My Dear Sir,—In redemption of the pledge made you, I have now the pleasure of sending you the amount of a collection made in * * * * Church, yesterday; it is designed to aid the Diocesan Missionary Department of the N. Y. P. E. Education and Missionary Society. If you knew how few we are in number and how pressed in our circumstances, you would rejoice with me that God inclined the hearts of my people *on this occasion* to impart of "their penury" to an amount much larger than could reasonably be either exacted or expected; but I took occasion to state to them how long they had received of your bounty, and I am certain their gratitude was excited to do all they possibly could.

I wish here to express my personal gratitude for the support I have received from your Society, and not only to express it, but to let you know that I feel it. All the pay I have received from my parish for the last four quarters (with the exception of a small sum received recently) has not equalled the amount of my Missionary draft for one quarter, and I have a large family. My people are affectionate and kind, but our losses in the 12 or 18 months past by deaths and removals have been almost unprecedented.

Yours, * * *

MEMOIR OF MARGARET AND HENRIETTA FLOWER.

The sympathies of every reader will be awakened by the perusal of the little volume, with whose title we have headed the paragraph. It is the unpretending story of two sisters, of whom it is truly said, in the expressive and appropriate motto of the work,

> "They were lovely and pleasant in their lives,
> And in death they were not divided."

The narrative is too brief to be condensed, and we are unwilling to give it to our readers in any other language than in that of the original. We must beg the reader therefore to procure the book, and if he be a parent, and would offer to the imitation of infant children exemplars of character that have "less of earth in them than heaven," he will esteem it a privilege to place such a volume in their hands.

There is a sacredness in parental grief which repels the approach of sympathy, and in such an instance of it, as the bereaved parents of the subjects of this memoir, there may well be a hopelessness deaf to any sound of consolation which comes not in a voice from heaven. But if any thing which links their grief with earth, may assuage its anguish, mellow it into a calm and benignant sorrow, and so prepare it for the tribute of sympathy, it must be the contemplation of this living monument to the memory of their children: one which perpetuates the recollection of their virtues, and, at the same time, is fitted to be the means of quickening the energies of other youthful minds, awakening and cherishing in them a kindred spirit, and, with God's blessing, winning them over to the paths of undying peace and love.

We are the more interested in the volume from the circumstance of its being *the memoir of children*, and written for the good of children; convinced as we are that this is a field which will be more extensively cultivated in proportion as the true ends of knowledge are more worthily appreciated, and ambition yields place in the hearts of men to benevolence. There are many reasons—too obvious to need to be stated—why children should read the biographies of children with more pleasure and profit than the biographies of those whose characters are above their comprehension, and whose feelings are above their sympathy. True, the task of writing such lives is one of peculiar difficulty, and demands the most delicate pen; one that can blend the innocence and simplicity of the child with the discrimination and judgment of the matured mind. Such pens, however, there are in our country; and while infant literature is yet in its embryo, it is a happy omen that such pens are consecrated to its advancement.

Appended to the memoir is a letter to the parents of the deceased from Mrs. Sigourney, (the author of the memoir,) which we notice for the purpose of making an extract. The writer aims to lead the parents to derive consolation from the reflection that they had given their children to God, and that the true light in which *a gift* is to be viewed is that of a token of cheerful and confiding love. No consideration could be adduced more worthy of the dignity and the "glorious liberty" of the children of God. It is by no means a trite topic, and has perhaps never before been so gracefully stated, and so beautifully illustrated as in the following eloquent passage.

'To reveal its complacence by gifts, seems to be one of the native dialects of love. The little child presents its favorite teacher, with a fresh flower:—It hastens to its mother with th[illegible] first, best rose in its little garden. In [illegible] kiss to its father, with which it resi[illegible]gns itself to sleep, it gives away its who[illegible] heart. Nor does love falter, though it[illegible] gifts involve sacrifices. The wife willingly trusts to her chosen protector, her "*all of earth, perhaps, her all of heaven.*" The mother grudges not the pang, the faded bloom, and the many nightwatchings, with which she rears up her infant. Why should parents yield with such bitter reluctance their children to that all-wise and beneficent Being, whom "not having seen, they love."'

Prefixed to the memoir is an introduction by the Rev. Mr. Stone, of Boston, who attended one of the sisters in her last illness, and in the conclusion is a part of the sermon of the Rev. Dr. Wheaton, whose privilege it was to have both the sisters under his pastoral charge, addressed, on the occasion of their death, to the Sunday school of his parish. The reader who has been interested in the present notice will derive a still higher gratification from the affecting tribute to the memory of the sist ers on our last page.

DR. COIT'S BIBLE.

We have at length had an opportunity to verify by personal inspection the high encomiums which have been bestowed upon this edition of the Bible, and have no hesitation in expressing the belief that the publication of it reflects credit on our Church, and will prove highly acceptable to the Christian community at large. The most striking peculiarity of the edition is, that the matter, instead of being broken up into chapters and verses — an arrangement which has been no less bitterly complained of than obstinately perpetuated — is divided into paragraphs. The former arrangement was made merely for convenience of reference, generally with an imperfect regard to the sense, and sometimes in utter violation of it. The latter arrangement is made solely with reference to the sense, and must greatly facilitate the intelligent reading of the Scriptures. The other peculiarity is the arrangement of the poetical portions of the Bible in parallelisms; the chief characteristic of Hebrew poetry consisting (as most, though perhaps not all readers are aware) in a certain parallelism or resemblance between the different numbers of a period; so that, in two or more lines, things shall correspond to things, and words to words. It is thus obvious, that by restoring the words to their original arrangement in parallel lines, the reader will be enabled easily to discover a beauty in Biblical poetry which by the common arrangement is hidden from view. It is distinctly understood that not the slightest alteration has been made in the language. All that has been done is to present the sentences to the eye in their original structure and appearance.

Dr. Coit's edition has other advantages which give it a preference over the bibles in common use. The punctuation has been revised and elaborated so as to render perspicuous some apparently obscure passages. The use of capitals and italics has been conformed, as nearly as practicable, to the original standard, to the great elucidation, particularly in one class of instances, of the sense. The various readings of the original version are given, which are to every reader an invaluable appendage. Brief critical notes

Imperfect in original

are thrown at the bottom of the page, and what deserves to be mentioned with especial commendation, the Preface [not the Dedication] of the Translators has been rescued as it were from oblivion, and for the first time presented to the American public.

We must again repeat our conviction that Dr. Coit has done an essential service to the Church by the manner in which he has performed a work the want of which has been long felt, and which in less competent hands would have proved an injury rather than a blessing to the community. The work is evidently the result of much patient and erudite industry. That it will be generally well received, and be the means of extensively facilitating the acquisition of divine knowledge, we can hardly doubt. That our readers may become better acquainted with its design, we shall endeavor to keep the subject before them for two or three weeks to come.

THE MOTHER'S MAGAZINE.

Since making the brief remark of last week in reference to this periodical, we have found time to look over its pages for the last year. Mrs. Whittlesy, as we infer from the complexion of the work, is a Presbyterian, and of course the "Magazine" contains shades of thought as well as *an approbation of measures*, which we cannot approve. We do not mention this with a view to disparage the work in the estimation of our readers, having too much respect for them to regard their minds as blank sheets which are passively to receive impressions. We wish merely to apprize them of what they are to expect, and to save ourselves from the charge of inconsistency in whatever commendation we bestow.

With such qualification as is implied in this fact, we do not hesitate to speak well of the work. The object is most praiseworthy: it is to increase in mothers a sense of their responsibilities, and awaken their inquiries, and direct their energies to the best means of discharging the sacred trust committed to them. On such a subject those who can think will do well to read and compare opinions; and to such, we can, without hesitation, recommend the Mother's Magazine. The matter is altogether or chiefly original. Some of the contributors write with ability, and support views which we believe to be perfectly sound. From others we should be inclined to differ, though with the forbearance inspired by a sense of the delicacy and difficulty of the subjects which they discuss. Two or three contributions of the former class we have thrown on our outer page. With the writer on Home Education we coincide heartily and entirely, nor have our convictions been one whit shaken by the answer to the essay, which we find in a subsequent number of the journal.

We wish Mrs. Whittlesy much success in her important labors, and desire to leave our readers under the impression, that though the Magazine is not to be followed as a *guide*, it will be found as an *auxiliary*, to offer many useful suggestions.

INNOVATIONS.

The very word is a fright to many of our staid Episcopalians, and yet there is a class of innovations which the staunchest of them are disposed to favor; not, to their credit be it said, innovations in their mother Church, but, what surely is of some consideration, innovations in their mother tongue. We have given before a modest hint about *church edifice*, *engagedness*, &c. &c., which we hope has done some good, though the words still retain their place in the vocabulary of many. In the short time that we have witnessed the mutations of the world we have seen several fantastical phrases struggle for a short-lived existence and sink again into nothingness. "*Over the signature*," is a famous example: and, in the face of high authority to the contrary, we will add that "under weigh" for "under way" (in speaking of a vessel) is another. Such innovations have something plausible to recommend them to those who have not looked beneath the surface in the philosophy of language, and are incompetent to estimate the force of usage, and, after a while, for want of opposition gradually insinuate themselves into the favor of those who should know better, and do know better than to sanction them. The most memorable example of the kind which we have ever known is the use of such phrases as "is being done" for "is doing;" "was being built" for "was building." This mode of expression, though of recent origin, and introduced probably by the mere haberdashers of Latin philology, has crept, as it were, into the king's palace, and gained the countenance of many respectable writers in ephemeral literature, especially on the other side of the Atlantic. And yet the phrase is a monster, utterly at war with usage, euphony and philosophy. That it is against established usage, is decided by the fact of its being an innovation. That it is a violation of euphony we take to be as certain as that discord is a violation of harmony, though no more demonstrable to an ear that does not perceive it at once. And as to philosophy, its province in language as well as in nature is not to prescribe laws, but to follow them; not to create nor destroy facts and phenomena, but to collect and resolve them. It is enough that usage has decided that the participles in *ing* have often a passive meaning. We may explain the usage by supposing that they are used in a reflexive sense with a pronoun understood, or supposing any thing else that we choose, or leaving it as an inexplicable anomaly. But we may not dispense with the usage or obtrude another in its place. In the present instance the phrase which usurps the place of our pure old English makes nonsense and contradiction: for, as the writer who gives the letter below, well remarks, the perfect participle denotes a completed work. *Built, being built, is built, was built*, &c., all denote that the work is finished. The phrase therefore *is being built, was being built*, if it means any thing, which in fact it does not, denotes the progression of a work already completed! If to say "*a church is building*," does not express our meaning, we had better give up our vernacular and talk Latin at once, and not subject the language to the torture of a living death.

We make no apology for introducing into our columns a topic so closely allied with religion as the use of language, nor even for sustaining our views by the following humorous letter from a correspondent of the Boston Recorder. Our New-England friends do things after a way of their own, and we suspect the writer of the following letter has done more to show the repugnance of the phrase under consideration to the genius of our mother tongue than if he had written a philological dissertation on the subject.

Mr. Tracy,—A neighbor of mine, who is ambitious of adopting all the improvements of the age, has just informed me, that he has written a book upon that subject, which is now being printed at an office in the vicinity. "And," said he, "yesterday, while I was lounging at the office, as usual, to observe the progress of the work, while my book was being printed, a neighbor came running in, and informed me, that my house was being burnt. I hastened home as fast as possible, and with the aid of my neighbors in a short time extinguished the fire. But, while this was being done, several accidents occurred. A child fell into a tub of water, and was being drowned, but, being seasonably discovered, its life was saved. An excellent dinner also, which was being prepared for some friends, whom I had invited to dine with me, wholly spoiled. For a fine turkey, which was being roasted, was found in the fire, covered with gravy and ashes, and was being burnt very briskly. A nice pudding also, which was being baked in the cooking stove, the door of the oven being left open, was so diluted with water, which was being thrown in, while the fire was being extinguished, that it had to be given to the swine, which were being fattened in the sty. The potatoes and other vegetables, which were being boiled, shared the same fate. While these things were being done, as bad luck would have it, an ox which was being fattened, broke into my orchard, and a large apple, while it was being swallowed, stuck in his throat, and the ox was being choked, and would soon have died, had he not been relieved by the skill of a neighbor. Now, said he, all this happened in consequence of my lounging at the office, while my book was being printed, instead of attending to my own business, which was being done at home. For had I done so, I could have easily extinguished the fire, while it was just being kindled, and thus have saved all this confusion and loss."

Theological Seminary.—We have received some interesting statements in regard to the collections for the library which we are obliged to defer until next week.

Last Page.—We recommend the affecting narrative on our last page, for which we are indebted to the Southern Churchman, to the attention of all our readers.

TO CORRESPONDENTS.

"Obsta Principiis" in our next.

Two or three communications now in type are necessarily deferred.

China and the English: or the Character and Manners of the Chinese, as illustrated in the history of their intercourse with Foreigners. Written for Abbott's Fire-side Series. New-York, published by Leavitt, Lord & Co., 182 Broadway. Boston: Crocker & Brewster. 1835. 18mo. pp. 264.

This little volume evidences considerable research, and is written in the happy style which distinguish the other works of Messrs. Abbott. It begins with the remarkable adventures of Marco Paolo the Venetian, and is continued to the present time. We shall endeavor to give some extracts from it soon.

Happy Old Age, Exemplified in the Life of Mrs. Bolton. New-York: Swords, Stanford & Co., No. 152 Broadway. 1835. 32mo. pp. 80.

We have not yet read this little volume, but the press of Messrs. Swords, Stanford & Co., is so well established in the confidence of Episcopalians, that there can be no hesitation in recommending its works to our readers.

Foreign Conspiracy against the United States: the numbers of Brutus originally published in the New-York Observer, revised and corrected, with notes by the author. "Oft fire is without smoke,—And peril without show." New-York: Leavitt, Lord & Co., 182 Broadway. G. & C. Carvill & Co., Broadway. Boston: Crocker & Brewster, 47 Washington-street. 1835. 18mo. pp. 188.

We have before alluded to this work and the fact that it has been written by one who has been long a resident abroad, and has received in its leading views the approbation of a respectable portion of the community, is enough to draw attention to it.

The Missionary prefaces the circular on the subject of the library of the Theological Seminary with the following remarks:—

LIBRARY OF THE SEMINARY.

For the document which follows we invite especial attention. It is authorized by the administrators of one of the most important trusts created by the Church, and it has reference to a subject in which every member of the Church is deeply interested. To expect the professors in our Seminary to teach thoroughly, or the students to learn profoundly, and not to see that they possess abundantly the proper books, is to exact harder measures than the Israelites received at the hands of Pharaoh's taskmasters. In whatever else we spare, we should be liberal here. Of the harvest which we desire to reap, books are the seed corn. Without it there can be no crop; and of what is sown, some will bring forth thirty, some sixty, and some a hundred fold. A good book in a private library may instruct a single mind, or influence a single community. A good book in the library of the General Theological Seminary, is available at once to eighty or a hundred minds, and through each of these to eighty or a hundred more—and so on, to an extent that baffles calculation. *Let every one who reads this circular resolve at once to place on the shelves of the library at least* ONE GOOD BOOK!

From the circular it appears that there is a great deficiency of text books. While this is the want which is most embarrassing, it is, at the same time, that which is most easily supplied. Hundreds of volumes are lying useless in private libraries, which in this way might be turned richly to account. We instance some that are most likely to be found:—Hebrew Bible, Septuagint, Prideaux' Connexion, Pearson on the Creed, Burnet on the Articles, West on the Resurrection, Magee on the Atonement, Waterland's Tracts, Paley's Evidences, Butler's Analogy, Potter on Church Government, Wheatley on the Common Prayer.

In conclusion, the argument is brief, and the conclusion irresistible. Do we desire a learned clergy? Can we have them without books? Shall we defer to others who shall come after, the duty which devolves on us? Or, doing with our might what our hand finds to do, shall we appropriate the privilege and blessing of coming up, according to our ability, to the help of the Lord against the mighty,—and, (furnishing to them who are to stand on the Lord's side, the armor in which they are to go forth, strong in his strength, to do battle for the truth,) be made partakers of the victory, and sharers in the glorious crown?

WASHINGTON COLLEGE.

The Charter of Washington College was granted by the Legislature of Connecticut, in 1823, upon the petition of "sundry inhabitants of the State, of the denomination of Christians called the Protestant Episcopal Church." The memorialists were actuated, not only by a desire to advance the "general interests of learning and science," but also by the wish to afford to those persons who are attached to the principles and usages of the Episcopal Church, an opportunity of placing their sons under the care of instructers of the same communion.

It was also hoped that the institution might open to the Church the means of more effectually promoting the cause of religion. The numbers of its clergy were inadequate to the wants of its vacant parishes, and this inadequacy in a great measure checked its co-operation in the missionary enterprise: nor could they be usefully augmented, without laying the literary foundations, which in all ages have proved the nurseries of the sacred order.

Agreeably to the terms of the Charter, which is most ample and liberal in all its provisions, the sum of $50,000 was immediately raised by subscription, about three-fourths of which was realized in the city and neighborhood of Hartford. With the funds thus provided, a lot of fifteen acres was purchased in the suburbs of the city, suitable buildings were erected, and in the autumn of 1824, the college commenced operations, under the presidency of the Rt. Rev. Bishop Brownell. To the well directed and indefatigable exertions of that prelate, aided by the noble munificence of a comparatively small number of individuals, does Washington College owe its existence, and the Church a debt which will not soon be forgotten. The first commencement was held in 1827; since which, *one hundred and fifteen* young men, alumni of the college, have received the degree of Bachelor of Arts. In the autumn of 1831, Bishop Brownell resigned the presidency, to which the present incumbent was immediately elected, and took charge of the institution in the beginning of the following year.

Such is a brief outline of the history of the institution. Its present condition, and the means it possesses of conferring a liberal education, may be learned from the statements which follow.

COURSE OF STUDY AND METHOD OF INSTRUCTION.

The primary object of intellectual education, as distinguished from moral and religious discipline, being to train the mind to the investigation of truth, and furnish it with the power of impressing truth on others; it should consist of a series of exercises calculated to improve the intellectual faculties, and to confer readiness and aptness of expression. Experience has abundantly proved, that the study of the exact sciences, and of the classical writings of antiquity, is best adapted to these ends. Although the same elements must enter essentially into every liberal course of study; yet the real efficiency and practical working of the system depend more on the ability and fidelity with which it is carried out, than on the particular choice of text-books. In regard to plans of instruction, it may be observed, with some latitude, that, "whate'er is best administered is best." It is the thoroughness of the intellectual discipline—the creation of a habit of mental activity in the pupils, and of the power of arraying just thoughts in language at once convincing and persuasive—which constitutes effective teaching; and this must obviously depend in a great measure on the qualifications of the instructer. Hence, it has been a favorite object of the Trustees to confide the business of instruction wholly to teachers permanently connected with the college, each confined exclusively to his own department, and responsible for its efficiency; under the belief that the greatest perfection can be attained only by this division of labor. This object has been already in a good degree accomplished, and will be carried into full effect, as soon as the state of the funds will permit.

Mathematics.—It is obvious that few liberally educated men have occasion to convert their attainments in the higher mathematics to any practical use. But is the study therefore superfluous? It is true that the knowledge acquired in this department is rarely put in requisition; but the intellectual vigor, the habit of patient induction, the power of readily discriminating between truth and error, *are* pre-eminently useful in professional life; and, by ordinary minds, can be attained only by long exercise in the severer studies. Were a student to forget every problem in Euclid, and every demonstration in Conic Sections, immediately on leaving college; he would still be amply rewarded for his toil in mathematical solutions, by the new strength they had imparted to his reasoning faculties. Hence they must always occupy a prominent place in a course of study, designed to prepare youth for the business of the world.

This department is under the care of Professor Totten, assisted by another member of the Faculty. In pure mathematics, regular and definite lessons are given from the books mentioned in the course, and the students required, in their recitations, to draw the diagrams on the black board, and demonstrate the propositions, without the aid of questions from the instructer. Algebraic and Trigonometrical formulæ, theorems, problems, and in general, all mathematical investigations, whether in pure mathematics or its applications to natural philosophy, are required to be written at length on the black board, and the whole process of investigation given by the student without questions. Having thus recited the portion assigned him, he is carefully examined by the instructer, and his errors and misapprehensions rectified.

In Natural Philosophy, text-books are used; the lesson is first recited by analysis, and afterward, when necessary, familiarly explained by the professor; and its application to the arts and to the phenomena of nature pointed out. Those branches of the science which admit of it are illustrated by experiments, either at the close of the recitations in those branches, or in the formal lectures. (*To be continued.*)

INTELLIGENCE.

Bishop Onderdonk requests early information of the Churches in the Diocese which will probably be ready for consecration the ensuing season, and of the times at which it is expected they will be finished; also what Deacons of the Diocese will expect ordination to the Priesthood.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

Bishop Onderdonk proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Septuagesima Sunday, February 15, Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, Church of the Nativity.

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

On the Fourth Sunday after Epiphany, February 1, thirty-nine persons were confirmed by the Bishop of this Diocese, in the Mission Church of the Holy Evangelists, in this City.

The Rev. Seth S. Rogers, having been received by the Bishop of this Diocese, on a letter of dismission from the Bishop of the Diocese of North-Carolina, has changed accordingly his canonical residence.

Popery in Ohio.—In Portage county, within the last four years, a large body of Catholics have located themselves. They have a chapel and a priest.

In Columbia county, within the last three years, multitudes of Catholics have come in and purchased the cultivated farms of the old settlers, and now hold peaceable possession in their stead. They have a chapel and a priest.

In Perry county the Catholics possess the land. They have more churches than any other denomination. There is also in this county a convent of nuns. [Sisters of Mary.]

In Shelby county and the counties adjacent there is another point toward which the tides of Catholic emigration flow, and where they will soon have a very large community.

In Brown county, the unsettled lands in the north-western portions of the county have recently been settled by the Papists. They have a chapel and a priest, and are extending their borders, and purchasing all the cultivated farms in the vicinity, whose owners will sell.

In Seneca, and almost every other county in the southern and western portions of the State, the Catholic population is fast increasing.

In Cincinnati they have a large cathedral, and have just finished another spacious house.—*Ohio Obs.*

Schools in Massachusetts.—By a resolve of the Legislature, adopted on the 31st of March last, returns were required to be made from the several towns, showing the conditions of the schools, to the office of the Secretary of State. On the 31st of December, returns had been received from 261 towns, and there remained at that time 44 towns, by which none had been made. In these 261 towns, there were 2,251 school districts; and the number of male children attending school between four and sixteen years of age was 67,499, and of female children 63,728. The number of persons between the ages of sixteen and twenty-one, returned as unable to read and write, was 158. There were in these districts 1,967 male, and 2,388 female instructers.—The amount raised by taxes for the support of schools in these towns was $310,178 87, and by contribution, $15,141 28: and the estimated amount paid for tuition in academies and private schools, was $276,585 75. The average number of scholars attending academies and private schools, was 24,749. The amount of the local funds returned is about $127,000, and there are funds invested in real estate, the amount of which is not stated. In those cases, where only the income is given, the aggregate amount is about $2,800 per annum. From the above returns, it appears that the number of scholars in the common and private schools and academies, is 158,876, and the amount annually expended $601,895 90.—*Boston D. Adv.*

Extracts from the British Magazine.

Royal Musical Festival, 1834.—The order of the performances in Westminster Abbey will be as follows:

Tuesday, June 24.—Haydn's Oratorio, "The Creation," and a Selection from Handel's Oratorio, "Judas Maccabeus."

Thursday, June 26.—A Selection from the Works of Handel, Haydn, Mozart, Leo, Beethoven, and other composers; and Handel's Oratorio, "Israel in Egypt."

Saturday, June 28.—Selection from Handel's Oratorio, "Sampson," and from the Works of Haydn, Mozart, Beethoven, Purcell, Pergolesi, Cimarosa, and other eminent composers.

Tuesday, July 1.—Handel's Sacred Oratorio, "The Messiah," by command of her Majesty.

Society for Promoting Christian Knowledge, and the National Society for the Education of the Poor.—The twenty-first Annual Meeting of the Bath and Bedminster Committees of the above excellent Societies was held, April 2d, at the Assembly Rooms, the Lord Bishop of Bath and Wells in the chair. The sermon at the Abbey, in the morning, was preached by the Rev. H. Mogg, from 2 Tim. i. 15. The children taught at the Society's Schools in Bath, amounting to upward of 2000, were present, and formed a very interesting feature of the morning's celebration. In the year 1820, the amount of issues from the Bath district were 10,705, whereas, in 1833, the issues were 36,615; so that, in nearly the same period, whilst the Parent Society has nearly doubled its issues, the issues of the Bath district, which are an integral portion of the Society's aggregate issues, have increased between three and four fold. The fifth resolution was moved by William Jeffs, Esq.: "That the best thanks of this Committee are especially due to Joshua Watson, Esq., for his long, valuable, and liberal services as treasurer of the Parent Society;" and he stated that few there are who belong to the Society for Promoting Christian Knowledge who had not heard of Mr. Watson's zealous services in its support, whose anxiety to promote the cause of the Church of England, of the national schools of England, and of this Society, had been great indeed; to mention every instance of it would be impossible, but some cases there were which ought to be mentioned. First, he gave up a very lucrative business, in order that he might devote himself exclusively and gratuitously to the welfare of this society; secondly, by the report of the Incorporated Society for the Building of Churches and Chapels, it appeared that he presented three several donations of 100 guineas each; and again, at his own private cost, he purchased the chapel which formerly belonged to the residence of the Bishops of Ely, in Ely place, Holborn, which he fitted up at a total expense of nearly 3000*l.*; and this further endowed, for the accommodation of 1000 children belonging to the Central National Schools of London. He had retired, but to the infinite regret of all who knew and could appreciate his high worth; and, accompanied by the earnest prayers of this Society that amended health might await him on this side of the grave; and that, when he should be called to a final rest from his earthly labors, his spirit, through the sacrifice of Him in whom he trusted, may be wafted to a blessed immortality. Mr. Jeffs then begged his Lordship's indulgence and that of the meeting, while he passed from a contemplation of the character of him who had shown himself so ardent a friend to the National Schools of England, to the more immediate subject of the National Schools of Bath; and he here referred to the loss of one of their oldest friends, in the person of the late Rev. Stafford Smith, who, for the protracted period of no less than fifty-four years, had been the steady supporter of that venerable society. Mr. Smith, it should also be mentioned, had bequeathed the sum of 100*l.* to the National Schools of this place. Mr. Jeffs concluded by earnestly requesting subscriptions at Messrs. Hobhouse's bank, and the attendance of those present at the examination, fancy sale, and dinner, which will be at Weymouth House this day at 12, and to-morrow at 2 o'clock. (Applause.) W. M. Pinder, Esq., seconded the resolution. Thanks were voted to the Rev. H. Mogg for his sermon at the Abbey. On the motion of Colonel Daubeney, seconded by the Mayor, the thanks of the meeting were voted by acclamation to the Right Rev. Chairman for his kindness in presiding on the present occasion. The meeting then separated. The collection at the Rooms amounted to 13*l.* 1*s.* 2*d.*, and that at the Abbey, in the morning, to 24*l.* 18*s.* 7*d.*

NOTICE.

On Thursday next, the 12th instant, will be held in the Mission Church of the Holy Evangelists, Vandewater-street, a public celebration of the *Third Anniversary of the Daily Infant School Society* connected with the church. The school is under the special management of ladies connected with the several Episcopal churches in this city. They have under their care about 150 pupils, who are not merely receiving the elements of human and religious learning, but who are also largely assisted with shoes, clothing, &c.

The school has proved itself a valuable auxiliary in carrying on the great objects of the Mission. It is wholly dependent for its means of efficient usefulness upon public liberality. Having received no important aid since its first anniversary, its funds are almost entirely exhausted. On the present occasion it is trusted that a generous public will gladden the hearts of its zealous directresses, and renew its ability to do good. The exhibition, it is presumed, will be one of deep interest. After the recitation and exercises of the children, the report will be read, and addresses may be expected from several of the clergy, who will be present. The friends of the City Mission—the friends and patrons of the Infant School System—the friends and benefactors of the poor, and the religious public generally, are respectfully invited to be present.

THE BENEVOLENT

Readers of the Churchman are respectfully informed that the Gleaning Society, composed of a few females attached to Emanuel Church in the Eighth Ward in this city, have this season already provided shoes and garments for upward of 40 children, to enable them to attend Sunday school. This they have done by meeting once a week and making up the materials that they have been enabled to procure. Their little funds have long since all been expended. They have made up all the materials with which they have been provided. To meet some pressing cases of actual want and extreme suffering, they have incurred a small debt; shall they not be assisted? Any donations left with the subscriber, 46 Lumber-street, or 390 Hudson-street, will be promptly transmitted to the Society. Money, remnants of cloth, old clothes—all such articles they can turn to good account, as many a widow and their children can abundantly testify.

F. H. Cuming.

***Received this week for the Gleaning Society, attached to Emanuel Church in the Eighth Ward, a pair of pantaloons.

In an anonymous note,	$3 00
From "A Friend to Emanuel Church,	1 00
	$4 00

ACKNOWLEDGMENTS.

A CARD.

Bishop Smith tenders his warmest thanks to the Rector of the Church of the Ascension, and to those benevolent members of his parish who have been instrumental in raising a fund of *one thousand dollars* to be loaned to infant parishes in Kentucky, from year to year, for ten years, for the purpose of promoting the building of at least one church a year, during that period; and he trusts that the benevolent persons who have devised and promoted this excellent charity will be spared many years to hear of the happy results of their bounty, in the erection of many churches filled with devout and humble worshippers.

Hudson-street, Jan. 30, 1835.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

The subscriber has the pleasure of acknowledging the receipt of the following very liberal donations:—

By the hands of B. L. Woolley, Esq.—		
From the Society for the Promotion of Christianity of St. George's Church,	$500 00	
By the hands of the Rev. Dr. Milnor, of St. George's Church,—		
From a friend,	100 00	
		$600 00
By the hands of the Rev. Mr. Bayard, of St. Clement's Church, being contributed by a few members of his parish,		31 00

And as a donation from himself, the following very acceptable works:

Chillingworth's Religion of Protestants, a Safe Way to Salvation.
Campbell's Gospels, with preliminary Essays.
Davenant on Epistle to Colossians.
Hopkins' Primitive Creed Examined.
Text Book of Popery.

By the hands of the Right Rev. Bishop Smith—	
From two members of Ascension Church,	$200 00
From S. S.	20 00
From A. F. S.	15 00
	$866 00

Feb. 5, 1835. Henry Cary, *Treasurer.*

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

Missionary Disposable Fund.

1835.		
Jan. 21.	Received a Donation from Rev. William L. Johnson, per Rev. Wm. Richmond,	$50 00
23.	Received collection made in Christ Church, Sackett's Harbor,	15 00
27.	Received a Donation from the Rev. Wm. Creighton, D. D.,	100 00
30.	Received collection made in Emanuel Church, Norwich, Chenango county,	5 00
Feb. 2.	Received from the Richmond Church Missionary Society, per Rev. Geo. H. Norton,	5 00
	Donation from Mrs. E. Gautier,	34 00
	Ditto from Christ Church, Elmira,	15 00
		$224 00

Education Disposable Fund.

1835.		
Feb. 2.	Received from Peter G. Stuyvesant, Esq.,	$100 00

Benjamin M. Brown, *Treasurer*,
Butchers' and Drovers' Bank.

New-York, Feb. 4, 1835.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has great pleasure in acknowledging the receipt of *five hundred* dollars from the Rev. Wm. L. Johnson, Rector of Grace Church, Jamaica, Queen's county, as the commencement of a foundation of a Scholarship to be called the "Peter Roosevelt Scholarship."

Edward R. Jones, *Treasurer.*

Feb. 4, 1835.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of ten dollars, a donation from the Rev. Samuel R. Johnson.

Also, from the Association of St. Thomas' Church for the Promotion of Christianity, by W. R. Cooke, their Treasurer, fifty dollars.

Thomas Browning, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

February 5, 1835.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums.

From G. Taylor,		$3 00
By the Committee of the Church Du St. Esprit, From A. J. Cotheal,		32 00
By the Committee of the Church of the Holy Evangelists,		
From Wm. D. Sloan,	$15 00	
R. E. Purdy,	10 00	
G. C. Morgan,	10 00	
P. F. Livingston,	5 00	
George Boyd,	5 00	
Wm. Perk,	2 00	
A Lady,	1 50	
		48 50
		$83 50

Lewis Phillips, *Treasurer*,
at the Office of the Howard Insurance Company,
Feb. 5. 54 Wall-street.

The subscriber gratefully acknowledges the receipt, per Swords, Stanford & Co., of ten garments for "the poor of the Church of the Epiphany" from "A Family Sewing Circle."

Further assistance is greatly needed, and will be thankfully received. Lot Jones, 192 Allen-street.

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 5th, from the following persons, viz.

Israel Camp—N. F. Bruce, *with remit.*—Rev. Wm. E. Wyatt, D. D.,—Rt. Rev. Bishop Doane—O. Gleason—D. Matthews—E. T. Leanelp—Wm. Coe—Rev. E. Ford—P. M. Providence—P. M. Geneva, Ohio—Wm. Magens, *with remit.*—Silas Warren—George Hooker—John M. Mott—Ira White, *with remit*—Albert Smith—John Claxton—J. B. Morse.

Received by the Gen. Prot. Episc. S. S. Union.

A. K. Van Doren—D. Dubois, *with remit.*—Rev. D. C. Page—Postmaster, Georgetown—Rev. J. W. James—Lemuel G. Richards, *with remit.*—Rev. R. B. Van Kleeck, *with remit.*

THE SPIRITUAL CHARACTER OF THE LITURGY.

BY REV. F. H. CUMING.

Third Edition, just published, and for sale at the General Protestant Episcopal Sunday School Union, 46 Lumber-street.

TO EPISCOPALIANS WISHING TO EMIGRATE TO ILLINOIS.

The village of Juliet is situated on the River Des Pleins and also on the Illinois and Michigan Canal route, about 40 miles southwest from Chicago. It was laid out in the month of May last, and about 100 Lots sold in June, at an average of upward of $45 each; there being at that time but one family within three miles. It is in the midst of one of the most fertile regions in the whole western country, and the beauty of the scite is scarcely exceeded any where. This river, unlike most large streams at the west, does not flow its banks, and, consequently, its valley, as well as the surrounding country, is healthy; as much so as the valley of the Hudson or Connecticut. Since the 19th of June last, there have been fifteen houses and three stores built, besides a grist and saw mill and three other saw mills within three miles of the place. There is abundance of water found here for any purpose. The 16th Section of land, which belongs to the township for school purposes, and adjoins the village, was sold in September for $8,800 which is now drawing an interest of ten per cent. Sufficient to support all schools for several years to come.

The proprietors of some lots lately laid off as an addition to the village, propose, and are now ready to deed to the Episcopal Church a scite for a church, equal both in size and value to a little more than two village lots, such as are now selling for $75, upon the condition that a church shall be erected thereon within five years from the 1st of January 1835, costing not less than $1500. And further, that this advertisement or a similar notice be published in some Episcopal paper printed in New-York or New-England at least six months in succession. There are in the village and within a few miles eight communicants, and about a dozen families friends of the Church, who have met once to hear preaching in the village, and it is probable a parish will be formed early in the spring. This advertisement is published for the information of those desirous of emigrating to the Western country.

N. B. There are also Episcopal societies at Chicago, Galena and Peoria in this State.

Imperfect in original

Lines

On the Death of Miss Margaret and Henrietta Flower.

THEY'RE here, in this turf-bed, those tender forms,
So kindly cherish'd, and so fondly loved,—
They're here.
Sweet sisters, pleasant in their lives,
And not in death divided. Sure 't is meet
That blooming groups should gather here, and learn
How quick the transit to the silent tomb.
I do remember them, their pleasant brows
So mark'd with pure affections, and the glance
Of their mild eyes, when in the house of GOD
They gather'd up the manna, that did fall,
Like dew around.
The eldest parted first,
And it was touching even to tears, to see
The perfect meekness of that childlike soul,
Turning 'mid sorrow's chastening to its GOD,
And loosening every link of earthly hope,
To put an angel's glorious vestments on.
The younger linger'd for a little while
Drooping and beautiful. Strongly the nerve
Of that lone spirit clasp'd its parent-prop,
Yet still in timid tenderness embraced
The Rock of Ages,—while the Saviour's voice
Confirm'd its trust,—"Suffer the little ones
To come to me."
And then her sister's couch
Undrew its narrow covering, and those forms
Which side by side, on the same cradle-bed,
So often shared the sleep of infancy, cheek to cheek,
Were laid on that clay pillow,—
And hand to hand, until the morning break
That hath no night.
And ye are left alone,
Who nurtur'd those fair buds, and often said
Unto each other in the hour of care,
These same shall comfort us, for all our toil;—
Yes, ye are left alone. It is not ours
To heal such wound. Man hath too weak a hand.—
All he can give is tears.
But He who took
Your treasures to his keeping, he hath power
To uphold your footsteps, till they reach that clime
Where none are written childless, and the hearts
Parted a few brief moments here, unite
In an unchanged eternity of bliss.

From the Theological Repertory.

I TRANSMIT, for the Repertory, the following melancholy narrative of circumstances connected with the last hours of a stranger whom I was called to visit, in my official capacity; and on whom I anxiously attended until his death. After perusing it you can judge whether its publication will be useful. CLERICUS.

In March of 1818, one of our citizens called at my house, and ascertaining that I was not within, left word that a Mr.———, being very sick, at a house designated by him, wished much to see me if convenient. Not coming home till late that evening, I found myself unable to comply with his request until the next morning. Accordingly I set out at an early hour after breakfast, on my visit to the stranger; and on entering the humble dwelling where he had been lodged a few days before, found him a man advanced in years, fast sinking under a pulmonary disease. After exchanging the ordinary salutations, I took a seat at his request by his bedside. I asked him more particularly how he felt. He seemed much agitated, and returned no answer; the tears started from his eyes, and he covered his face with the sheet, in which situation he remained some minutes. He then uncovered his face, and adjusting the sheet on his breast, commenced some account of the state of his health, and concluded by an allusion to the awful prospect of inevitable and speedy dissolution which was before him. I observed that let the event of his sickness be what it would, there was one thing supremely important in his case, which was a speedy preparation to meet his GOD in judgment. To this he gave a prompt and cordial assent. "But," continued he, with an emphasis and countenance of wo and despair, which I never shall forget, "there is, sir, in my case, a melancholy singularity, which precludes all hope of ever seeing GOD in peace. I am one of the vilest of sinners, and the most wretched of all mankind. There is not to be found one on earth, so deeply stained with guilt, or so keenly stung by remorse." When he had thus spoke, his utterance became choked, and the tears streamed down his furrowed cheeks; he again covered his face, and a considerable silence ensued. When, uncovering his head, he resumed his complaints in the following language: "'Tis true, sir, these hands (stretching them out) are not crimsoned with blood; nor have I ever been guilty of cruelty, dishonesty, or many other flagrant sins of that kind; but all this abstinence from crime was the result of education, or of the organization of my mind. But there never was a greater voluptuary in the world than myself; destitute of every thing like sobriety of mind and steadiness of habit, I have been all my life the sport of passion; carried about by every vagrant lust; 'led captive by Satan at his will;' but there are other things"—Here his voice began to faulter, and his lips to quiver, whilst his eye spoke horrible things; then suddenly raising his withered arm aloft, he cried with a loud and impassioned tone, "O sir, if you knew my history, my wretched history, you yourself, disposed as I see you are to pity me, would be compelled to acknowledge that it is a desperate case." Being almost affected to tears by the melancholy scene before me, I endeavored to set before him the promises of the Gospel, and the infinite extent of GOD's mercy; supporting my assurances by many quotations from Scripture, and a reference to many instances furnished thereby, in which the goodness of GOD had been extended, in a most remarkable manner, to the vilest transgressors. He interrupted me by observing, "I know that GOD is merciful; but is he not just as well as merciful?" I replied that his justice had been satisfied, for the sins of every true penitent. So soon as a man repents, and believes on JESUS CHRIST, he comes within the embrace of mercy; and has a right, in virtue of the sufferings and death of CHRIST, to plead the covenant of grace, as a bar against all the claims of justice. He observed, "You speak of repentance, by that you sting me to the quick: for believe me, sir, I am now reduced, by sin, to such a fearful state of desperation, that I am not able to say 'GOD bless me,' or 'GOD be merciful to me a sinner.' I feel as if it would be profanity, as if it would be blasphemy, to prefer a single petition to that insulted Being. O sir, if you knew my sad, sad history, you would despair of me for ever; the gates of paradise are inexorably shut against me, and the mercy of GOD is clean gone for ever. 'Oh, wretched man that I am, who shall deliver me from this death?'" The vehemence of manner and the agony of mind with which he spoke these last words seemed to exhaust him; his head sunk upon his pillow, and his eyes seemed to be closing in the bitterness of death. My heart bled within me. I said within myself, surely there is something strangely mysterious about this sufferer. I wished to know that history to which he so frequently alluded, as if he wished to communicate it. But, fearing lest the recital might too much affect him, I arose, prayed with him, and left him, with an assurance that I would soon call to see him again.

The next morning I again visited him, and found him in the same wretched and miserable state of mind. He seemed overwhelmed with a load of guilt too heavy to be borne, and all his conversation was filled with the most affecting expressions of remorse and despair. I therefore resumed, as soon as possible, the subject of religion, with a reference to his particular case. I mentioned the inevitable benefits resulting from a sincere repentance, and a hearty sorrow for sin; that the state of mind which ever accompanied penitence for sin, engaged the kindest regard of GOD, and was ever beheld by him with infinite complacency. This, I remarked, you seem to feel, judging from your expressions of sorrow for your past life. "I feel a sorrow, indeed, sir," said he, "but mine is not the sorrow for sin of which GOD can approve. I feel no hatred for sin from right motives, that is, because it is an offence against Almighty GOD, and infinitely odious in his sight. My hatred for sin, is because it has ruined me, and brought me down to this bed of disease and death, and will quickly destroy my soul in hell. Such penitence is altogether selfish in its origin, and utterly incapable of imparting any moralizing influence to my heart. I understand the principles of religion well enough to know, that there is a wide difference between the deep and disinterested contrition of the true, evangelical penitent, and the shallow and cowardly penitence of the arrested criminal."

To the truth of this sentiment I assented, and took occasion to represent to him the necessity implied, by his own illustration of repentance, of its being wrought in the soul by the HOLY GHOST before it could be genuine, or acceptable to GOD. Of this necessity he expressed his cordial belief; remarking, "It is evident that man possesses, of himself, no moral strength; that he has no power, of himself, to do any thing pleasing or acceptable to GOD; on the principle that his heart, being impure, nothing pure can spring from it, any more than a bitter fountain can send forth sweet water. If nothing can rise above its level, the actions of a depraved and sinful being can never rise to the purity of the divine law. I then firmly believe in the necessity of a divine agency on the mind, before it can be in a situation to engage the favor of GOD."

Expressing my concurrence in these views, and making some remarks, designed to urge the necessity of his making some speedy and importunate application to the throne of grace, for the blessing he so much needed, I again took my leave of him, without finding an opportunity of drawing from him the history of his life, at the recollection of which he had manifested so much distress.

I called again, in a day or two, and found him miserable, but expressing some little relief from my exhibition of the plan of redemption, and saying, "Perhaps the benefits of the atonement may be graciously extended to me by the Almighty." Anxious to know whether this glimmering hope was a ray from the Sun of Righteousness, or the creature of presumption and self-love, I inquired of him, whether his sense of guilt and misery had moved him to employ earnest prayer to GOD for pardon and relief. To my surprise, he answered, "I have not preferred a single petition to GOD since my sickness—no, nor for twenty years before." I then asked him if he had never prayed. This question seemed to pierce his soul like a dagger, and awaken all his former anguish of mind. He drew the sheet half way over his face, as if to conceal his confusion, and in a voice of plaintive sadness, answered, "Oh yes, I have often prayed in a certain way." I waited for an explanation. He then, after some hesitation, and with much obvious confusion and agitation, revealed to me, as the bitterest source of his sorrow and remorse, that he had been a MINISTER OF THE GOSPEL! after which shocking communication, with a trembling glance at my countenance, he said, "Now you will cast me off as a wretch indeed; you will visit me no more." I assured him his fear was groundless; that the compassionate Saviour taught all his servants to "weep with those that weep," and not allow any wretchedness of suffering humanity to exceed the measure of their sympathy and compassion.

After we had both recovered from the painful sensations awakened by this humiliating disclosure, I endeavored to elicit from him some further development of his interesting history. This, after some hesitation, he fully made. I do not conceive it necessary or proper to record any more of his life, than that he was at an early age introduced into the Gospel ministry; in which office he lived for seven or eight years, in the enjoyment of great eclat as a preacher; but forming dissipated habits, at that time, by a free and unguarded intercourse with some of the wealthy and luxurious members of his congregation, he finally abandoned the office, and surrendered himself to the dominion of his cruel passions.

After the conversation which put me in possession of these facts, I inquired of him whether he had been a subject of the converting grace of GOD; or, in the language of Scripture, was he "a new creature" in CHRIST JESUS, when he entered the ministry. In a prompt and emphatic voice, he answered, "No, sir, I do not think I ever was, indeed, I am sure I never experienced that radical change of the moral man, which the Scriptures require. All that I ever felt, was a general regard for virtue, and an admiration for what I thought moral excellence, but nothing of the peculiar views and emotions of which real Christians speak." "What then," I inquired, "could have induced you to assume so solemn and sacred an office, with all the dread responsibility belonging to it?" "I was actuated," he replied, "by motives which, I fear, lead many to take this fatal step. I thought it a respectable profession, and one which would afford me a fine opportunity of indulging my love for science and literature, and also for exhibiting talents for public speaking, which I too well knew I possessed. These were the unhallowed motives by which I was impelled, instead of those arising from the claims of religion. And how often, during my ministry, have I heard my eloquence applauded by a blind crowd, whilst I was, at the time, heated by intemperate drinking. And I was fool enough to be pleased with this empty flattery, and to rejoice in my popularity, when it would have been better for me 'had a millstone been tied about my neck and I cast into the sea;' when it had been a mercy, had some one knocked me on the head, and put an end to my miserable career—oh fool, that I was." Finding, by the increasing vehemence of his language and manner, that his mind was threatened with a return of those paroxysms of remorse and despair, with which it had been so frequently convulsed, I endeavored to allay the rising anguish by changing the conversation; after which I took my leave of him for the day.

Calling again to see him, our conversation soon turned on the subject of his religious career. In the course of which, he remarked that he had often bitterly deplored his wretched infatuation, and in retirement would almost weep tears of blood at the contemplation of what he was, when compared with what he had been, and might still have been; but he uniformly found, so soon as he left the shades of solitude, which was always as speedily as possible, that he returned to his folly with as much greediness as ever; the voice of conscience being drowned in the clamor of those passions, which company never failed to awaken in his guilty bosom. "I remember, particularly, one occasion on which all the most painful emotions of the soul were aroused, and a torrent of the most awful reflections was precipitated upon my afflicted heart, whilst a thousand resolutions were formed, all of which seemed to perish in their birth. It was whilst in the gallery of your church, I listened to an ordination sermon, delivered by the present Bishop of Virginia. Every word of his rich and glowing description of the faithful minister of the Gospel was as a dagger plunged in my heart. Before the sacred portrait, thus depicted, I seemed to stand like Milton's Satan, when in the presence of the cherub Zephon,

———'Abash'd he stood,
And saw how awful goodness is, and saw
Virtue in her shape how lovely; saw, and pined
His loss.'

During the whole time the Bishop was preaching, I leaned against the wall of the church, (not being able to get a seat for the crowd,) and bathed it in my unavailing tears; but the impression was momentary. I soon forgot his eloquence, and my crime, in the tumultuous joys of revelry and debauch. O, sir, how cautious, in the performance of their awful duty, should those be who are appointed to admit men into holy orders. Tell your Bishop, from me, a dying apostate minister, never to put his hands on the head of any man, till he, in conjunction with those appointed in your Church to co-operate with him, shall have thoroughly sifted, tried, and proved him, whether he indeed be in the faith—whether he be really 'moved by the HOLY GHOST to take on him the office' of minister of CHRIST. For, depend upon it, there is infinite injury done by too much looseness and indulgence in this matter, both to the Church of GOD and the souls of those who are thus admitted. Oh! it was a fatal day when I found so easy an entrance within the sacred enclosure. 'Let that day be solitary, let no joyful voice be heard therein.'" "Yes, sir," he continued, turning on me his dim and haggard eyes, and speaking with much solemnity, "it were better that your vacant parishes should never be filled, than occupied by men who are destitute of the "power" of religion, and know nothing of it but its "form."

All the intercourse which I had with this unhappy man, after the interviews here recorded, was of so general and desultory a nature, as to render a recollection of it almost impossible. As his case was confessedly a desperate one, (as every sinner's is,) without the direct and Almighty agency of GOD, manifested in extending to him a free and gracious pardon, having conveyed to his mind all the knowledge in my power, of the plan of salvation through a Saviour, my chief view of continuing my visits to his room, was to know whether it had pleased GOD thus to bless him. I knew that nothing remained but to wait the sovereign pleasure of Him "who worketh all things after the counsel of his own will," and who alone could decide on the propriety or practicability of extending deliverance in the case before him. I anxiously looked for a favorable result. I hoped that GOD would see fit to show him mercy. That he who caused light to shine out of darkness, would shine into his benighted bosom, and chase away the dismal clouds of ignorance and crime by which he was enveloped, giving him "the light of the knowledge of his glory in the face of JESUS CHRIST." But I looked in vain for the merciful visitation. Though frequently inquiring of him whether he could realize any gracious agency of the Holy Spirit on his heart, he invariably, and with great candor, answered that he could not.

In this state of desertion and hopeless despondency, he remained till the last morning of his life; when, calling to see him as usual, I found the long expected hour of dissolution arrived. He was fainting before the inevitable and near approach of death, and struggling for breath with inexpressible agony. I approached his bedside, to behold the awful scene. His eyes were dim and motionless. Despair and terror spread their mingled horrors over his countenance. He sighed, he groaned, he shrieked. The scene was terrible beyond description. It chilled my blood with horror, and inspired me with a dread of GOD's wrath I never felt before; causing me mentally to exclaim, "GOD of vengeance! my flesh trembles for fear of thee, and I am afraid of thy judgments." Anxious to ascertain from him before he expired, the precise state of his mind, I leaned over and addressed to him the inquiry, "My friend, does any light of heaven dawn upon the darkness which envelopes you?" He answered negatively, by shaking his head. I repeated the question in another form; he again shook his head. On which distressing assurance, impelled by a sudden revulsion of feeling, I hastened to a distant part of the room, when I heard him making a struggling effort to speak to me, and could just distinguish the following exclamation, "Oh! go home, let me die, let me die!" These words, so different from the pressing invitations and cordial welcomes I had always before received, seemed to express his dread conviction that now all was over, that his doom was immutably fixed, and that nothing more could be done. I immediately left the house; about half an hour after which he expired.

Thus died a man whose fine intellectual endowments, and very superior attainments in elegant and polite literature, might have qualified him for a lofty sphere of useful and honorable exertions in the kingdom of JESUS, had he but yielded his heart to GOD, and cultivated the same ambition to excel in spiritual and divine knowledge, which prompted his pursuit of human science. But, unhappily, he quenched the celestial light which shed its rays across his wayward path to guide him into the sure way, madly choosing to follow the deceitful lights of science and passion, till involved by them in the dangerous labyrinths of error and transgression. He then found, too late, that they were utterly insufficient to gild the gloom of adversity, much less to mitigate the horrors of the tomb.

Here I would gladly finish the sad task which duty has imposed upon me, but cannot think it completed till I have endeavored to fling the monitory beams of this beacon across the downward path of all those in our country, whose misery it is to have been misled by the same motives. For the course of such, however smooth at present, must, if persisted in, inevitably terminate in the same dark abyss which has, to human view, engulfed the wretched subject of this narrative.

Can it be supposed that there are none in our country, who may be advised on this important subject; who may be exhorted to "prove themselves whether they be in the faith?" Did a Scott and a Cowper,* in the English Church; a Chalmers in the Scotch, and a ——— in our own, notwithstanding all their wisdom and discernment, mistake the proper motives in assuming the sacred office, and like "lewd hirelings climb into GOD's fold;" and are we exempt from the temptations by which they were misled and overcome? Let us consider the inducements of entering the ministry, assigned by one of those celebrated men, (Thomas Scott,) who, together with Cowper and Chalmers, was afterward an illustrious monument of divine mercy. "My views on entering into the ministry, as far as I can ascertain them, were these three:—1. A desire of a less laborious and more comfortable way of obtaining a livelihood, than otherwise I had the prospect of. 2. The expectation of more leisure to employ in reading, of which I was inordinately fond: and 3. A proud conceit of my abilities, and a vain-glorious imagination, that I should some time distinguish and advance myself in the literary world. These were my ruling motives in taking this bold step; motives as opposite to those which should have influence therein, as pride is opposite to humility; ambition to contentedness in a low estate, and a willingness to be least of all, and the servant of all; as opposite to the love of self, of the world, of filthy lucre, as slothful ease is opposite to the love of GOD, and of souls, and of the laborious work of the ministry."†

Can none of my clerical readers detect some hidden resemblance in the motives which actuated them, to those here so honestly recorded? Will any attempt to escape conviction by contrasting their pecuniary inducements in entering the ministry, with those of the transatlantic clergyman just quoted, and their conduct with that of the unhappy character just held up in warning to them, inferring that the want of lucrative prospects, and a superior correctness of deportment, furnish them with a sufficient pledge of their sincerity and piety? But does not the two cases under consideration forbid such a conclusion without other evidence? Was there not, for instance, in the first case, decency of life, while there was an entire absence of grace from the heart? And from the latter case, is it not evident that the Churches in this country, hold out motives of *some kind* sufficient to operate on a man who does not properly feel the motives of religion? Why then may not this be the case with many others among us? There is no reason. These considerations, however, should at least "give us pause," and induce us to examine ourselves, canvassing the motives and principles by which we are governed, with the most zealous scrupulosity.

May not a surer test be referred to? When a candidate for holy orders is about to be ordained the following question is proposed to him, "Do you trust that you are inwardly moved by the HOLY GHOST to take upon you this office, to serve GOD, for promoting his glory, and the edification of his people?" The answer made to this question is "I trust so." Now if any man gives this answer and "knows nothing of any such motive," says Bishop Burnet, "and can give no account of it, does he not lie to the HOLY GHOST, and make his approach to the altar with a lie in his mouth, and that not to men, but to God?" What then is the experience of many among us, who minister at the holy altar? Have they been 'convinced' by him of sin? Have they been 'begotten again by him to a lively hope through the word?' Have they been sealed by him till the 'day of redemption?' Have they been enabled by him to look to GOD and 'cry Abba, Father, he bearing witness with their spirit that they are the children of GOD?' Has he been to them a 'Comforter,' and a 'Sanctifier?' and have his fruits been richly manifested in their lives and in their ministry? Have they adorned the doctrine of GOD their Saviour, by lives wholly devoted to his service; and has the HOLY GHOST set his seal to their commission, by owning their ministrations, in the conversion and sanctification of GOD's chosen people? So that it can be said of each of them,

"There stands the messenger of truth: there stands
The legate of the skies! His theme divine;
His office sacred; his credentials clear,
By him the violated law speaks out
His thunders; and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He 'stablishes the strong, restores the weak,
Reclaims the wand'rer, binds the broken heart,
And arm'd himself in panoply complete,
Of heavenly temper, furnishes with arms,
Bright as his own, and trains by every rule
Of holy discipline, to glorious war,
The sacramental host of GOD's elect."

This subject, so directly involving the honor of GOD and the salvation of men, forcibly claims the attention of the higher ecclesiastical authorities of our Church. At this period, when the growing demand for the ministration of the Gospel promises to render the pecuniary compensation attached to the office, an object worth secular competition; if a barrier be not, in time, opposed to the indiscriminate admission of applicants for holy orders, we may calculate that the ancient landmarks and venerable bulwarks of our faith will be swept away by an overwhelming flood of heterodoxy; that an army will be introduced amongst us, before which our Zion will be as the garden of Eden, but behind it, as a desolate wilderness—and that we shall be overrun by a host of those creatures, who, content with an inanimate and perfunctory ministration of the mystery of the Gospel, prove the most powerful promoters of the kingdom of Satan, by undermining the fundamental and vital doctrines of the everlasting Gospel.

"From such apostles, O ye mitred heads
Preserve the Church!"

Nor does it belong only to the constituted guardians of the Church thus to defend the avenues of the sanctuary, but a solemn obligation binds the laity to exercise their right of inquiring into the *spiritual* character of the pastor who may be a candidate for the pulpit from which they are to be instructed. Nor, if they charitably scrutinize his pretensions, are they at all stretching their prerogative. The Church of Ephesus was applauded by the Saviour for having 'tried them which say they are apostles, and are not, and found them liars.' It must be equally praiseworthy now, in every congregation of Christendom, to try those who pretend to teach them, 'the way of salvation;' arraigning them, however, at the bar of GOD's word only, and not at the tribunal of a fastidious spirit. Indeed, it would manifest a criminal indifference in them, to the precious cause of the Redeemer, to extend encouragement and support to a minister whom they have good reason to believe to be a 'blind leader.' Charity, which is so loudly recommended on such occasions, should certainly begin at home, and manifest itself in arresting the most dreadful of all evils, a cold-hearted and erroneous ministration of the mysteries of the Gospel.

May we all awake before it is too late, to a proper sense of our duty and interests. May all who know the 'truth as it is in JESUS,' learn to appreciate it properly, and to regard men not according to their mental or external accomplishments, however brilliant or acceptable, but by the measure in which they possess the treasures of divine grace. And may we cease to cherish visionary hopes of joining together what GOD has put asunder, as far as the east from the west; or of destroying those immutable distinctions which GOD hath drawn between those who love him, and those who love him not; between those who are 'born of the Spirit, and those who are born of the flesh;' seeing light and darkness, life and death, are not more opposite to each other, than the moral condition of these two descriptions of persons.

* Henry Cowper, brother of the poet.

† See his "Force of Truth;" a book which deserves the attention of every minister of the Gospel.

There are one or two principles in the following extract which may not command the assent of our readers, but the whole is well worthy of their attention. We should like to see the report.

STATISTICS OF INTEMPERANCE.

MR. CHIPMAN, the author of a "Report of an Examination of Poor-houses, Jails, &c., in the State of New-York, and in the counties of Berkshire, Mass., Litchfield, Ct., and Bennington, Vt., addressed to Aristarchus Champion, Esq. of Rochester, New-York," has travelled more than 4500 miles, and visited in person every poor-house and prison in the State. The course he pursued in obtaining the information sought, is thus stated in his own words:—"I have called on the keepers of jails and poor-houses, requested them to take their book which contains the names, &c., of those committed—to go back one year and examine each name separately—to tell me who was temperate and who was intemperate; and where the habits of any one were not known, to say so; while I took my pen and marked according as they belonged to one of the three classes—*temperate, intemperate*, or *doubtful*. The *footing* of the three would give the whole number of inmates for the year. In poor-houses the inquiry was whether the poverty which brought them there was occasioned by intemperance — their own, or that of their relatives. In jails the question was as to their own intemperance, although as you will perceive from my certificates, I occasionally, where I found the names of quite young persons, extended my examination further, and inquired into the habits of the parents. This, however, did not alter the classification. So confident am I that there is no exaggeration, that what I exhibit as facts will bear the closest examination, instead of soliciting the indulgence of the public, from an apprehension that too high a coloring, in some instances, may have been given — I here fearlessly — not as a mere bravado, but in sober earnest, invite and challenge the strictest scrutiny." After some introductory remarks he proceeds to the statistical record, beginning with Alleghany county, and proceeding alphabetically through every county in the State. The whole mass of facts tends directly to one point, viz. *the intimate connexion between intemperance as a cause, and poverty and crime as effects.* From the author's closing appeal we quote the following paragraphs:—

"And now, in view of the facts which the statistics I have exhibited, showing the proportion of pauperism and crime growing out of intemperance, and the expense which it occasions, arising *directly* from the same cause, besides the incalculably larger amount arising from it *indirectly*, in the loss of time; the litigation it occasions; the time of parties, witnesses, and spectators; the interruption and derangement of business; the destruction of property; the loss of health, and the bills of physicians,—it would seem that men endowed with reason would look around them and inquire for the benefits to counterbalance these evils; and if none could be found, that the next object of inquiry would be the *remedy*. And this reason and common sense cannot mistake. The evils had existed, had been seen and deplored, and yet had *increased* for centuries, until societies were formed, taking for their fundamental principle, *total abstinence*. The success which has followed their organization and the exertions of their members, can leave no doubt that a complete victory will finally crown their efforts. And notwithstanding, that I have shown beyond the power of contradiction, that more than three-fourths of the ordinary tax is absorbed by the support of the poor, and the administration of criminal justice — and that more than three-fourths of the pauperism is occasioned by intemperance, and more than five-sixths of those committed on criminal charges, are intemperate, yet the greatest obstacle in your way is the pecuniary interest of a few individuals — that of manufacturers and venders. If the tax-payers will submit to this, we might, looking upon it as a mere matter of pecuniary profit or loss, stand by and laugh at their folly; but when we reflect, that the business of the manufacturer and vender involves the temporal happiness of thousands, as to their eternal interests, this subject assumes an infinitely more serious aspect. In no poor-house that I have visited have I failed of finding the wife or the widow and the children of the drunkard. In one poor-house, as my certificate will show, of 109 persons relieved there the past year, were nineteen wives of drunken husbands, and seventy-one children of drunken fathers. In almost every jail were husbands confined for whipping their wives, or for otherwise abusing their families. In one nine, in another fourteen, in another sixteen, had been in prison for this offence the last year; in another, three out of the four who were then in prison, were confined for whipping their wives. But when we reflect that but a very small proportion of those brutes in human shape are thus punished, the amount of misery and domestic suffering, arising from this source, exceeds the powers of the human mind to compute; and yet the sale of that which causes all this is not only tolerated but is authorized by law.

Could we collect the wives and children of this class in a great amphitheatre—place in an outer circle the manufacturers and the venders, and fix them there, until each mother and child had told the history of their griefs—of their downward course from affluence or competency, from respectability and domestic happiness, to poverty, to misery and wretchedness—could the scenes of domestic discord be all acted over—could the blows of the sworn and once loved and cherished protector, now transformed to a madman and a brute, be made to sound in their ears, with the shrieks of these wives and mothers, and the wailings of their innocent children,—could they, for the occasion, be furnished with powers of language to describe their days of toil and misery, and their nights of unmitigated, unmingled, and unavailing sorrow and anguish,—could they throw into their countenance all the agony which has so often wrung their souls, all the terror and trembling, all the disgust and loathing, which the conduct of their husbands and fathers have caused them,—could these men hear the prayers of these wives for their husbands, that the temptation which had so besotted and enslaved them might not again be thrown in their way—and finally, could the secret tears which they have shed be made to flow in view of this circle of makers and dealers that surround them—could all this be done, is there a soul not absolutely in league with the adversary and tempter himself, who for another day or hour will continue in this unholy business!"—*Protestant Vindicator.*

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